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THE HARMONIST

OR

SREE SAJJANATOSHANI



EDITED BY PARAMAHANSA PARIBRAJAKACHARYA
Sri Srimad BHAKTI SIDDHANTA SARASWATI Maharaj



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ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD SREE KRISHNA CHAITANYA

ated sound on

of devotees.

Absolute Cognition

THE HARMONIST

OR

SHREE SAJJANATOSHANI

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NO. 1.

Our Policy

OURS has always been the unmodifiable good old policy, viz., to seek to offer the Transcendental Sound. Who alone can enlighten us regarding our eternal spiritual relationship with the Absolute Person Sree Krishna. We have sought to do this by practising unconditional submission to the Lotus Feet of the Transcendental Spiritual Guide or the *Sat Guru* in the line of Preceptorial Descent from Sree Rupa Goswami Prabhu, the authorised Acharyya of the Universal Theistic Association of pure souls for the loving service of the Absolute available in the present Kali Yuga.

The enlightenment that is imparted by the Transcendental Sound is absolute and unmodifiable. It is capable of holding good through the succession of births and deaths of our adventitious physical and mental bodies. The Absolute Truth is revealed eternally by the whole body of the Spiritual Scriptures. He is served from eternity by all pure souls, with unconditional devotion. The loving service of the Absolute is the spontaneous eternal function of the soul in the state of Grace. The Absolute reveals Himself out of His causeless Mercy to all who seek His unconditional service. He is

always taking the initiative to reveal Himself to us through every entity. But we deprive ourselves of the privilege of willing Service of the Absolute of our prerogative of

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Potency. 1-30 ; 2-63 ; 3-90 ; . . . serving
Sound

makes His appearance in this world for helping all perverse souls.

It is always open to the individual soul to avoid being helped. This is done by simply refusing to listen to the Transcendental Sound when He actually makes His appearance to our cognisance, or by deliberately regarding Him as mere mundane sound and subject to all the defects of the mundane vocabulary. The Name 'Krishna' is held by perverse souls to be the name of a mere historical mortal personage wrongly apotheosized by persons possessed of an abnormal understanding. It is possible to explain away the unintelligible Amorous Pastimes of Krishna by such and cognate hypotheses.

But as Krishna happens to be really the Absolute Person Himself all these profane speculations are wide of the mark, being the product of a naturally negatory temperament that has a suicidal aversion to all synthetic thought on the subject of the Absolute. Impermanent activity is accepted as a duty by all schools of atheists under the delusion that they are the masters of this world by right birth. Through all

these hideous abominations the Absolute is ever working for the enlightenment of the overlaid faculty of pure reason bent upon the reckless pursuit of a senseless suicidal course.

But there may, or may not *at all*, come the moment in our deluded lives when we are causelessly disposed to turn our listening ear to the voice of the Absolute Who happens to be so familiar and yet so utterly unknown to all of us. As soon as we turn our listening ear to the Voice of the Absolute we are automatically provided with the real knowledge of our natural function in the eternal world. We are enabled to realise, in a substantive way, that we are souls endowed with our own spiritual bodies and senses for functioning as reciprocal entities in the associated service of the Absolute Person Sree Krishna.

This enlightenment makes a radical difference in our duties and outlook in this world. We are in a position to relate our temporary activities in this world, to which we are unavoidably liable by our present incarceration in the material cases of the physical body and hypothesizing mind, to our permanent and real selves. This activity is called devotion, *bhakti* or spiritual service of Sree Krishna. But it is not fully spiritual. The fully spiritual activity belongs to souls who are not liable to any form of temporal activity.

But the activity of self-realised souls partake of the nature of the fully spiritual function by the inconceivable Mercy of the Name of Krishna.

The Name of Krishna is the only Transcendental Sound, being identical with His Figure, Quality, Activity and Paraphernalia. The Name of Krishna entering our listening ear enables us to participate in the perfectly harmonious working of the phenomenal world in subordination to the Absolute Realm of Whom it happens to be the perverted reflection. This world and its concerns become meaningless and unwholesome if we miss the conscious reference to the Absolute.

The empiric Sciences are wrong in supposing, quite gratuitously, that they enable us to discover the secret of Nature that has any bearing on our souls. The Absolute alone can make our souls have the spiritual function on this relative and temporal plane. The Absolute is meagrely revealed by the Scriptures which have got also their deluding exoteric meaning which alone is accessible to our limited judgment. The esoteric meaning is available only to self-realised souls. The esoteric meaning requires the fullest scope of our cognitional march. But with all this help it is never possible for us to realise the Absolute as He is. There is another agent viz., the causeless i. e., Absolute Mercy of the Absolute Himself.

The Absolute reveals Himself to us in this world in the Form, the Indivisible Knowledge, Who dominates and regulates our subservient cognitive faculty, appearing as the articulated sound on the lips of devotees.

The Absolute Cognition Himself is self-revealed and universally accessible in the form of His devotee, as Sree Krishna Chaitanya. The Harmonist seeks to promulgate the Message of Sree Krishna Chaitanya, the Self-manifestive Absolute, by accepting the help of all entities. The Harmonist is thus in the position to reject the rejection of anything. In this world we are in the habit of deliberately misunderstanding and rejecting everything on the plea of our own misunderstanding. The Harmonist takes note of the rejecting function as an aid for acceptance of the absolutely open immeasurable substantive truth of everything as he is. This is practicable only by submission to the Lotus Feet of Sree Krishna Chaitanya and by acting under the conscious and unconditional Guidance of His Message.

This is also the only Theism. The Harmonist seeks to indentify herself fully with the cause of Theism. The Harmonist seeks to attain the complete vision of the Truth. She rejects all narrow and erring views of the Absolute which are the fruitful preventible source of all disruptive discord. The Harmonist

seeks to have the real peace of the truly altruistic conscience. She sets her face against all forms of pseudo-altruism. It is for this reason that she avoids subscribing to the forms of empiric sectarianism that are apt to pass themselves off as benevolence but are really full of every form of malice and prejudice.

The Harmonist is the unconditional humble servant of Sree Krishna Chaitanya identical with His Message delivered by Sree Rupa and his disciplic spiritual successors forming the un-deviating line of the authorised Spiritual Preceptors of this Iron Age.

Sree Krishna Chaitanya is the Absolute Person Sree Krishna in His Eternal Form of the Promulgator of His Message. Sree Krishna Chaitanya is the Sankirtana-Vigraha, the Concentrated Embodiment of the Chant of Krishna. His Transcendental Career is the Absolute Source and Archetype of all living preaching of the Truth.

The Harmonist, following humbly in the footsteps of Sree Rupa and his apostolic successors, does not aim at the reform (?) of the world by any misguided pseudo-altruistic empiric endeavours. She is on principle opposed to all such quackeries which only aggravate our disease of mortality. She seeks instead the reform of her own angular vision by agreeing to open her eye to have a view of the Truth under the regulative guidance of the Absolute Dominating Cognition Sree Krishna Chaitanya. This guidance has been made available to all souls in this world by the magnanimity of Sree Rupa and his spiritual successors, the great Acharyyas of the universal community of all pure souls. The mercy of Sree Guru guides every utterance of the Harmonist and enables her to find the conditions for her whole-time service of the Absolute in the enlightening help furnished unsolicited by every entity of this world.



The Conception of Salvation

THE message of Salvation represents the advanced stage in the evolution of the empiric quest of hypothetical truth. It has no reference to the Absolute Who is declared by the Scriptures, as well as by the unprejudiced rational instinct inherent in us, as wholly inaccessible to our present limited cognitive faculty. The Absolute position is logically the only natural position. From the hypothetical position we can have only a negative surmise of the Absolute. We should not advertise this negative concoction as the desirable ultimate goal. This should be recognised as an abnormal counsel by all seekers of the Truth. It is only an unbalanced judgment that can retain any interest for a quest if he is told *beforehand* that it is to lead to a void, after the elumbration of a long series of inconclusive hypotheses, for being convinced (?) of the utter futility of such a quest. In other words the failure of the quest should not be offered to be accepted as a positive guiding of the goal. This finding should not also be advertised as a form of inconceivable felicity (?).

No person can ever want to be delivered from his own self. All persons want to get rid of disease in order to regain the natural state of health. No

person should relish the counsel of the doctor who recommends the commission of suicide for getting rid of a disease. Salvationism proposes to heal the disease of mortality by the suppression of the mortal state and recommends the state of void as this desideratum. It is not possible to create such a void, neither in the spiritual realm nor in this mundane world. The very idea of the void is a conception of the mere correlation of the complementary aspects of a hypothesis and is part and parcel of the same. It is an aspect of the disease and is never the healthy state. Where is the entity that will enjoy (?) any felicity (?) in the inconceivable position that is simply devoid of all mundane content ?

No person in his natural position ever seeks to be delivered from the same. Salvationism is a product of hypothetical thinking that is natural to the diseased state. It does not require to be classed as a Revealed Doctrine.

It is necessary to take prominent note of the fact that the natural state is not any modification of the *unnatural*. Abnormal thinking is categorically different from normal thinking. Hypothetical thinking is a necessary evil as long as we are not in the state of

health. Absolute thinking is both inevitable and natural to the unconditioned healthy existence. Even in the diseased state it should be possible to understand that the deliberate substitution (?) of one hypothesis for another, the deliberate replacing (?) of one ailment by another, is not equivalent to restoration to the state of health. Any hypothetical state is only a changing form of the disease and should not be accepted or offered as the equivalent of the really healthy condition.

Any idea of the natural state that we may attempt to form in our conditioned state needs must be altogether misleading. This defect will not be cured by the mere weight of opinion of the diseased persons in its favour. No empiricist can consistently assert that the thoughtless or dishonest approbation of empiric thinkers will endow any doctrine with the absolute character. The attitude, that pretends that it cannot find any distinction between the absolute and the hypothetical, deserves to be described as cultivated deliberate aversion against the Truth or, in the language of Theology, as the only real Atheism. It will not do to estimate the absolute quality of a conception by counting the number of its followers in the conditioned state. As a matter of fact the Absolute requires no witness to His Existence and it is a profanation to suppose that any erring hypothesis made by the

"puppy brain" of man can be a *condition* for the *valid* existence of the Absolute.

The Salvationistic idea makes its appearance in this world when the distracted human mind is prepared to entertain the principle of amelioration of the human lot as distinct from causeless love for the Truth as the basis of right conduct. The *sine qua non* of the spiritual is that it has no genesis in any mundane condition, either directly or indirectly. Salvationism always boasts of its undoubted mundane origin and mundane purpose. It sometimes seeks to support its pretension to revelation by the manipulation or fabrication of Scriptural evidence. Salvationism has accordingly been branded by the vaishnavite schools as the consummation of hypocrisy in the domain of religious life. This is actually borne out by the form of the prayers of the salvationists. These prayers always suggest the remedy to be prescribed by the doctor whose advice they pretend to seek. Thoroughgoing empiricism, logically represented by Buddhism, discards the scriptural support and relies fully on itself. In this respect Salvationism within the Scriptural sphere is distinct from Buddhism. The hypocritical nature of salvationism that is sought to be based on the Scriptures, enabled it to pass itself off as a form of Theism with a class of neurotic empiricists.

Buddhism seeks to be relieved from all existence by its own effort. Salvationism is probably the contribution of Buddhism to Christianity. Epistemologically this is self-evident. The historical links that connect one with the other have not been traced though they are in course of recovery. All theology, that starts honestly from the pessimistic idea of this world tends logically to Buddhism. The working up from the pessimistic position has been perfected in India in Buddhism, in its explicit form; and also, in a most cleverly masked form, in the pantheistic schools, under the lead of Sankara.

Pessimistic Salvationism stands self-condemned to utter sterility both as regards method of living and their goal of its unprincipled pre-endeavour which it seeks to target as the Reality. It degenerates into organised hypocrisy when it also pretends to rely on Scriptural sanction as in the case of Henotheistic worship backed by the liberationist philosophy of Sankara in this country and so-called rationalistic Christianity which has a family resemblance to the former. Neither form can be proved to be purely theistic although both profess to value the principle of service. Aversion to service, i.e., unconditional submission, becomes the guiding motive of all spurious rationalism divorced from spiritual enlightenment. Salvationism, which identifies

itself with this spurious rationalism, prays to its impersonal concoction, which it dubs the *Giver* (God), as one of the agents for helping the success (?) of its sensuous gratification. Buddhism could secure a large following without this deliberate hypocritical device.

Krishna Who is not any concoction, of the hypothesizing instinct of persons averse to the service of the Absolute Truth, is not the *Giver* of anything to His devotee. He is, on the contrary, only the Receiver of the exclusive services of all His devotees. When Krishna offers to His devotee release from the ills that flesh is heir to, the latter refuses to receive such offered Divine Favour. The devotees of Krishna do not covet any amelioration from Him. They know Krishna to be the only Master and Enjoyer and they try to meet His endless demands for service. This is not pessimistic mentality. The devotee of Krishna has no wants of his own. He does not *pray* (?) for his daily bread. He has a spontaneous aversion to *receive* any service from Krishna under any pretext.

The devotee of Krishna has his real eternal position in the Constitution of the Counter-Whole Absolute. The Absolute is not an inelastic dead-Unit. The Absolute is a Living Personality. He is the Divine Male eternally associated with the Divine Female. The Divine Male is the Predominating Absolute. The

Divine Female is the Predominated Absolute. These are the two Moieties of the Integer in the One. The Predominating Absolute is Sree Krishna. The Predominated Absolute is Sree Radhika. The Divinity is both One and Pair. Sree Sree Radha-Krishna is the Divinity. Sree Radhika is the Absolute Devotee. She is the Counter-whole of the Predominating Absolute Sree Krishna. All the individual souls emanate from the Serving Essence of Sree Radhika. The devotee has thus real distinctive existence in his dealings with the Dominating Absolute. The Salvationists begin by denying this world and end by denying everything under the paradoxical and hypocritical plea of admitting everything by such denial.

The individual soul is unborn and eternal. Her serving function is eternal and real. She does not require to be endowed with anything that she does not possess by her own *indefeasible* right. She is free to choose a function. She is free to choose to exercise her function in her natural reciprocal way. The individual soul is not by her nature the Dominating Absolute, nor is she the Dominated Counter-Whole. She can choose to go against her nature and imagine that she is the Dominating Absolute. She can imagine that she is the Counter-Whole Sree Radhika. She

behaves abnormally when she chooses to imagine that she is something else than what she really is. She misbehaves when she chooses to admit the Absolute Domination of Sree Krishna. This last contains the Salvationist and Elevationist attitudes as correlated forms.

Both Elevationism and Salvationism weaken the sense of sin by effectively undermining the absolute responsibility of the offending soul, which is possible only in her subordinate reciprocal position. In this respect Salvationism belongs to the same abnormal category as Elevationism. As a matter of fact the two are always found to be present together in all forms of empiric creeds that have been concocted in this world. They are two complementary expressions of the same entity viz., constitutional aversion to the pure service of the Absolute. Salvationism is the subtler and more dangerous form of Empiricism and may be philosophically defined as the worship of the false ego by deliberate and avoidable mis-choice, for spiting Krishna in the teeth of His constant merciful warnings from within and without. *

* अज्ञानतमो र नाम कहिये केतव ।

धर्म अर्थ काम बान्छा आदि एइ सब ॥

तार मध्ये मोक्ष बान्छा केतव प्रधान ।

याहा हेतु कृष्णमक्ति हय अन्तर्धान ॥

चे: च: आदि १ म प: ।

Rai Ramananda

RAI Ramananda is alleged to have made his appearance in a Karana family in the village of Bampur in the Puri District of Orissa. He was a contemporary of Sree Chaitanya and probably lived during the period whose limits may be taken to be from the eighth decade of the fifteenth to the fourth decade of the sixteenth century of the Christian era. We know very few details of the events of his life prior to his meeting with Sree Chaitanya in the year 1512 A. C. The few facts regarding his previous life that are available from Sree Chaitanya Charitamrita and other sources may be recapitulated as follows.

His father's name was Bhabananda Rai who had four other sons. One of his brothers Gopeenath was employed like himself, in the service of the Emperor of Orissa. Gopeenath was found guilty of having misappropriated the revenues of the State and was condemned to death by the heir-apparent to the throne after an enquiry into his conduct. He was saved by the fact of his relationship with the companion of Sree Chaitanya for Whom the Emperor had conceived the highest reverence. Sree Chaitanya did not approve the misbehaviour of Gopeenath,

holding that the sentence passed on him by the prince had been a just one. Ramananda's brother Baninath was employed by the emperor to convey *mahaprasada* to the Supreme Lord from the Temple of Sree Jagannath.

Rai Ramananda was a scholar and the greatest poet of his time. He was a close and esteemed friend of Sarabhabhauma Bhattacharyya, the most erudite authority of the Monistic School at that period. Sarabhabhauma was living at Puri in retirement in his old age, deeply revered by the Emperor and all the Pandits of the country. Rai Ramananda is the author of 'Sree Jagannathballava Natakam' and a number of devotional songs in the Maithili language.

Ramananda was the most trusted of all the servants of Sree Prataparudradeva. He was employed, at the time when he met Sree Chaitanya, in charge of the southern provinces of the empire which were exposed to incessant attacks from its powerful neighbours, the kings of Vijaynagar and the Muhammadan States of the Deccan. Ramananda was successful in more than holding his own against the onslaughts of the implacable foes of the Gajapatis.

Ramananda met Sree Chaitanya in 1512 A.C. at Gopada Tirtha where he had come for a ceremonial bath in the Godavari on the occasion of the Godavari Pushkaram. Sree Chaitanya had renounced the world towards the end of 1511 A.C. He came to Puri early in 1512 and started shortly after on His pilgrimage to the South. Immediately after His arrival at Puri He had been merciful to Sarabhauma Bhattacharyya who gave up his monistic views and surrendered himself to the Feet of the Supreme Lord. Sarabhauma entreated the Lord to meet Rai Ramananda at Vidyanagar which was the seat of the Governor of the Province.

Rai Ramananda had a long discussion with Sree Chaitanya, at a place which is easily identifiable with Kovvur, on several successive evenings, at the house of a Vaidic Brahmana who had offered his hospitality to the Lord. This discourse has been handed down in tact in the monumental work of Sree Krishnadas Kaviraj Goswami and is the epitome of the Teachings of Sree Chaitanya.

Rai Ramananda prayed to be permitted to follow the Lord on His pilgrimage but was dissuaded from his purpose by the Lord. He was, however, commanded to give up his post under the Emperor and await at Puri the Return of the Lord from the South. Rai Ramananda now applied for being

relieved of his office and was permitted by the Emperor to retire from the service of the State on pension and was given the garden of Jagannathballav for his residence at Puri where he lived during the remaining part of his life.

Rai Ramananda henceforward occupied himself in serving the girls who used to dance before Sree Jagannathdeva in the Temple during Divine Service. He helped at their toilette and taught them the art of dancing and singing. This form of service shocked Pradyumna Misra whom Sree Chaitanya sent to Rai Ramananda for listening to his enlightening talk about Krishna. Pradyumna Misra's surprise at the conduct of Ramananda was openly expressed by him to the Lord. But Shree Chaitanya commanded him to listen to Krishna-talk from Ramananda Rai. Pradyumna Misra was convinced of the unique love of Ramananda for Krishna by hearing his discourse about Krishna. Rai Ramananda and Swarup Damodar were the constant companions of the Lord in His Exclusive Devotional Performances during the concluding twelve years of His Leela. During this period no other person had permission to approach the Person of the Lord Who remained in the strictest seclusion.

Rai Ramananda and Swarup Damodar disappeared from this world

soon after the disappearance of Sree Chaitanya.

The Amorous Pastimes of Sree Krishna are not explained by Sree Ramanujacharyya. The subject has been regarded with suspicion and even disapproval by Protestant writers under the dictates of empiricism and a cultivated taste for utilitarian activities and tangible worldly values.

Sree Rai Ramananda did not invite the sense-ridden empiric pedants who are not ashamed of disclaiming all taint of sensuousness in and out of season, for their useless hypocritical assent to a proposition that is absolutely beyond the reach of comprehension of all seekers of mundane felicity. The unfortunate victim of the lust of the flesh happens to be such by his own deliberate whole-hearted consent. To be asked to part with all prospects of sensuous living is ban and anathema to such a person. In order to screen his own sensuousness he points his finger to the worse performances of those who betake themselves to the practice of the religion of loving devotion (?) by the method of indiscriminate debauchery. The empiric sensualist does not class Sree Ramananda and Sree Rupa with open debauches. But he affects to consider them as persons of unblemished morals misled by their faulty judgment.

• These and similar arguments of silly

and thoughtless persons have been stated and refuted by the Acharyyas of the pure worship of Sree Sree Radha-Govinda. It is not possible nor necessary to reproduce their arguments in their elaborate form at this place.

All misconception about the Absolute is traceable to the want of proper realisation of the nature of the individual soul seeking such enlightenment. The Absolute stands in a relation of reciprocity to His seeker. The sensualist seeks to find Him independently of such reciprocity. He takes it for granted that it is the function of the Absolute to seek to be reciprocated to his relative-self. This is impossible for the reason that he does not know himself. He has no right to go beyond his real experience and suppose, quite illogically and needlessly, that the Absolute is as ignorant as his apparent self and that He stands in need of meeting his ignorance half-way. But the Absolute does not budge an inch from His Eternal Position. It is, therefore, necessary for the seeker to try to find his real-self to go up to the Absolute and not merely endeavour to retain (?) his shifting position by the method of empiricism.

It is not for the Absolute to try to relieve the seeker from all possibility of wilful mis-choice. Such a procedure would make the Absolute the subservient of the non-absolute. A dependent

absolute is contradiction in terms. Krishna is autocrat in the fullest sense. He does whatever He wills and everything that He does is true and full of all excellence. This absolute scope of the Activities of the Absolute is sought to be curtailed by the poverty-stricken pedants of this ignorant world.

If instead of trying to limit the Absolute within the narrow scope of their faulty judgment the empiricists and their admirers had availed the plain injunctions of the Scriptures for making good their endless deficiencies by submitting to be really enlightened from the source of all enlightenment, they would have been relieved of their so-called sterile necessity of boasting about their imaginary birth-right of utter ignorance which they are pleased, inconsistently enough, to regard as the worthy achievement of the cognitive faculty.

Rai Ramananda did not trouble himself about those who did not want to be enlightened. This is the only proper conduct in the case of one who is the servant of the Absolute for no reason whatever. Ramananda did not want to pretend to please the Absolute by any contrivance of his own. Such hypocrisy is foreign to the serving soul who never plays to the gallery. He was simply acting in accordance with natural bent. On the plane of service no one can, nor need, obstruct him any

way. The only way, by which any hypocritical person would be enabled to understand the nature of the service of Rai Ramananda is by seeking to open out his heart to receive the Absolute Who frees from all limitations imposed by ignorant pedants for practising the abject slavery of un-truth.

The reciprocal absolute position as between the Absolute Integer and the constituents of His Power, is no less absolute than the Integer Himself. The impersonalist seeks to be freed from the fetters of conditional existence by being divested of all cognitive activity. He does not know how it is possible to practise the full rational activity in a subordinate position to one who imposes no restrictions on the absolute freedom of such activity. The spiritual function is distortedly reflected in the sensuous activities of conditioned souls. What is necessary is to rescue those activities from their state of contamination and neither do indulge nor to suppress them altogether which latter is an impossible and purposeless proposition.

It is not necessary to suppress the amorous instinct either partially or wholly. There is a position for amour in the soul that is worth our realisation. By all those methods that apparently seek to avoid the issue we are only more deeply committed to the filth of mundane lust. Rai Ramananda was

absolutely free from all mundane lust by the practice of his natural spiritual function that seeks exclusively the gratification of the Senses of Krishna, the Amorous Lover of His Absolute Counter-Whole, Sree Radhika.

Ritualism and Superstition

There has been a very systematic attempt on the part of empiric scholars to find out the "origins" of the revealed Religions. Their assumption is apparently opposed to the claim of Revelation that is put forward by the great Religions as their real common source. The empiricist knows the limitations of his method. He is also aware of its strong points. He is helpless against the inherent defects of his method and thinks that his whole duty is properly performed by merely the admission of his patent defects. But after this admission he supposes himself to be competent to deal with a subject that is beyond his comprehension by his own admission.

But although no honest empiricist can claim any real knowledge of the Absolute empiric speculations regarding the "origins" of the revealed Religions are not altogether without any value towards the ascertainment of the Absolute. They are helpful in a negative way.

The movement of unalloyed devotion was given a form that is intelligible to the modern mind, by Srila Thakur Bhaktivinoda within the memory of living persons. The history of the movement would, therefore, appear to be one falling within the jurisdiction of the empiric chronicler of contemporary events. Different versions of the movement are already being given to the public by persons who find nothing extraordinary or unintelligible about it. There is also no reasonable ground for doubting the *bona fide* of at least some of these persons. The 'Harmonist' is the authorised and, therefore reliable, exponent of the movement so far as the English-knowing public are concerned. If the voice of the Harmonist is not attended to with sufficient care the decision to which even a *bona fide* judge will be forced to arrive by hearing the empiric version, however honest it may really be in itself, is bound to be tainted at its very source and is sure to mislead in regard to the essence of the matter.

The 'Harmonist' is, therefore, doing a great service to the cause of religious history by trying to chronicle in its pages the authorised version of a contemporary revivalist religious movement with a revealed origin which is wholly concerned with the Absolute Who is perfectly inaccessible to the resources of the empiric historian.

It is our duty to place before our readers the *concrete* facts of the movement in order to demonstrate the practicability of living the life eternal now and here. It is not a speculative ideal that is sought to be placed for satisfying the idle curiosity of the reader. It is the direct spiritual experience and activity in the tangible form that are offered for the acceptance of the soul who is not inclined to continue under the sway of the mind. For the soul never completely slumbers. He only chooses to enact sleep. He may do so for two reasons. He is accustomed to do so and has also had no occasion to be seriously contradicted by mundane experience in regard to the utter impropriety of his conduct. Nay, the whole tribe of the empiric savants are always persuading him to accept the lead of his defective mind. They have the terrible effrontery of assuring him that it is his incumbent duty not to bother at all about the Absolute because he has no faculties by which he can approach Him. They

also take very good care to prove that all the claims of all religious teachers are the products of palpable self-deception to which all past generations were unaccountably subject. They insinuate when they do not actually say so.

The Name of Krishna manifesting Himself on the lips of a devotee is identical with the Absolute Person Who is the Final and Sole Cause of everything. If an empiricist presents himself before one of the devotees of Sree Chaitanya Math of Sridham Mayapur he will have an actual opportunity of listening to the Divine Logos from his mouth. But he will fail to know that he actually hears the Absolute. It is entirely his fault that he cannot hear the Absolute. He adjusts his ear to the requirements of audiencing mundane sounds with which alone he is familiar. The Divine Sound refuses to manifest His Transcendental Nature to one who does not consciously want to listen to Him. The Divine Sound offers him instead His Deluding Face. Therefore, the empiricist finds no difference between the *Real Name* of Krishna and a name that refers to a mundane object. Such a person will offer his evidence and have a far greater chance of being believed by other empiricists than another who may bear testimony to the truth of the Scriptural declaration. But this will not prove the empiricist

to be really in the right. In this particular matter it is the entire system of empiricism that is on its trial and, therefore, its evidence is much more likely to be almost deliberately prejudiced than not.

To be able to hear the Absolute would no doubt be the greatest of miracles. The fleshy ear cannot hear Him. The reason is plain. The audencing capacity of the earthly ear is limited to certain definite mundane conditions. But who really hears even the mundane sound? Does the soul hear any mundane sound? The empiricist does not know the existence of any such entity as the soul as he is described by the Scriptures. The Scriptural soul is able to hear. The Scriptural soul hears the Divine Sound. But who is it then that hears the mundane sound? Can the mind also hear? Are there two separate cognitive entities in one and the same person? The Scriptures say that the mind cannot hear except by the energy of the soul because the mind is non-sentient whereas the soul is of the essence of cognition. The mind is not prepared to admit that it cannot hear by its own right. Its evidence is accepted by all the empiricists for the reason that it happens to be the only evidence available in a form that is verifiable by any other minds.

If we admit, again, the declaration of all the Scriptures, that the mind is

identical with the soul and that it can hear by its own right and that there is no entity like the soul whose evidence is available for consideration by our present faculties, should we, merely on these grounds, arrive at the conclusion that, therefore, it is our duty to remain perpetually ignorant, for no other reason than that we have not got the faculties by means of which we might be in a position to know? The empiric assumptions, even if they were true, might have gone unheeded for what they are worth for the reason that on those assumptions we can neither be gainers nor loser by the exercise of our mental faculties in any way we choose. The mentalist does not know, cannot know, does not care to know, where he really is. And this is dubbed by him as life worthy of being pursued by all rational beings. Is not this a most strange superstition and is it not also almost universal in this most "enlightened" Age? And can there be a more blighting superstition than the suicidal rejection of the saving testimony of the Scriptures for remaining in the state of admitted ignorance merely because it is claimed to be "enlightenment" by the misleading mind? Is unhesitating acquiescence in this form of rank non-ism the only legitimate duty of our unbiased reason?

This is pre-eminently a scientific Age. Bold experiment is the very life

of scientific progress. The facts of spiritual experience certainly deserve to be at least as carefully tested as those of our temporal existence. The magnitude of the issue certainly calls for the exercise no small patience and no little circumspection on the part of the honest student. It is really to a fight without quarters against all the most cherished prejudices of utterly misguided humanity that the *bona fide* student of the Absolute Truth is called upon to dedicate himself heart and soul. There must necessarily be much honest searching of the heart at every stage of his progress. All this notwithstanding, or rather for this very reason, one cannot show his real love for the scientific method in a better cause than in a life-long attempt to find the service of the Absolute.

There is no doubt that it is easier to deceive oneself as well as others by the mere external show of serving the Absolute. The student of the Absolute Truth is not taught his subject in a departmental way. Neither is he expected to conform in his external conduct to any set forms of rules and observances. The mentalist is no doubt always anxious to discover a course of activity that can be communicated to others in a definite form. With the attainment of mechanical perfection in producing a definite material result the goal of the empiric scientist

is considered to be successfully reached.

It is, of course, necessary to use the mundane conditions for making progress in one's spiritual endeavours. But neither the teacher nor the student of the Absolute has anything to do with material entities as such. These have only a symbolic value. This mundane world is by no means an illusion. Our physical body and limited mind belong to this world. The mind itself is also a physical body of a subtle kind. These bodies are capable of being galvanized into a manner of apparent sentience. They are not animate by their composition. They are made of gross and subtle clay. They are matter as distinct from soul. But so long as they stick to the soul, the soul can act only through their agency. These physical cases have no *locus standi* on the spiritual plane. They can function only on the mundane plane. The soul can never be inactive. He has, therefore, no option in the matter of constant use of the physical cases on the material plane for the attainment of material results which, however, are of no use to the soul.

When, therefore, the empiricist sententiously declares against ritualism as mere mummerly, being of no earthly use, he should have paused to consider whether his own activities are not also better than sheer mummerly

in regard to the requirements of the soul, if he is prepared to admit the existence of such an entity for whose benefit the ritual is alleged to be practised. The ritual is not devised for any earthly purpose whatsoever. It cannot, therefore, be condemned as unsuitable if it is found to be merely useless for earthly purposes. It would be more relevant to ask whether it can serve the spiritual purpose for which alone it is devised.

No empiricist thinks that there is any reasonable cause for surprise when it is found that fire always burns. He is no doubt also prepared with his explanations in support of such occurrence. These explanations can only consist of additional information being supplied from actual observation regarding the behaviour of the substances that are consumed by fire. No one blames Nature for behaving in the way She is found to do. The behaviour of Nature is assumed to be the standard of Truth. When we know how She behaves we are considered to be wise. But Nature never cares to inform us why She behaves in a particular manner under particular circumstances. It is certainly not expected that Nature should behave with any conscious moral propriety. She is regarded as morally irresponsible for Her acts. Nay, the so-called empiric morality is itself regarded as of secondary importance in comparison with the necessity of its adjustment to the laws

of irresponsible Nature. The so-called laws of Nature are also really dead in as much as with all our life-long endeavours in trying to follow them faithfully we have not been able to make any progress whatsoever in finding out what they really mean beyond the palpable enough fact of their gross mechanicality on a par with the lower side of our own nature.

The Scriptures say that for this unavoidable ignorance of the Truth we ourselves are wholly responsible and Nature is not to blame at all. Our overweening vanity is the cause of it all. We choose to fancy that we possess in our own right dominion over Nature,—that it is the purpose of providence to place us in this world for securing this much coveted domination by the aspiring use of our defective faculties which would be improved by such endeavour. The whole body of the vast empiric literatures of this world is never weary of instilling these counsels into our hearts. But this is diametrically opposed to the fundamental teaching of all Scriptures. Mastery can belong *only* to Godhead. Our legitimate aspiration should, therefore, be only for His service. The prayer to Godhead for domination is contradiction in terms. It is most disloyal impudence. It, therefore, defeats its purpose, or rather obtains its secret purpose, by being deprived of the service of the Absolute.

The Name of Krishna is not any of the concoctions of the human brain for obtaining by its means a further opportunity of the wilful perpetuation of our gross ignorance regarding Godhead. The Name of Krishna is Krishna Himself. This is known only to those who are disposed to serve and have no ambition to dominate. The devotees of Sree Chaitanya Math practise this living ritual of uttering the Name of Krishna for the purpose of gaining His Mercy promised by Himself, in the form of His Eternal Service. It is not possible to take the Name of Krishna in the manner that is really free from offence except under the corrective, unconditional pupilage of His *bona fide* Devotee. Unless one submits to be enlightened by one who knows it is never possible for the limited intellect to suspect hypocrisy and get rid of the same.

It is the distinctive quality of the performance of the true ritual of the service of the *bona fide* Devotee of Godhead that the performance is rewarded by progressive enlightenment in proportion to the sincerity of the serving

intention of the performer. The service of the pure devotee is attainable on this mundane plane and by means of our mundane organs and faculties. But it is categorically distinct from the ordinary activities of this world that are directed to a mundane objective and for a limited purpose. The quality of grossness and ignorance can never be eliminated from the performances of the physical body and the material mind. But it is possible to dedicate them to the service of the Absolute, because our soul is capable of awaking even in the state of bondage. It is the soul who is the real cognitive entity and, therefore, responsible for the doings of the body and mind. The Name of Krishna uttered by a novice due to his trust in the reality of the Scriptural Revelation and under the living direction of a self-realised soul, need not, therefore, be regarded as a superstition for the reason that it is opposed to the irrational, atheistic, materialistic disposition that has now-a-days secured the wholehearted (?) approval of most empiric savants.

Sree Vyasa-Puja Homage

*(On the occasion of the fifty-eighth anniversary of the auspicious
advent of my Divine Master Om Vishnupad Paramahansa-
paribrajakacharyya Sree Sreemul Bhakti Siddhanta
Saraswati Goswami Maharaj.)*

*My most affectionate Divine Master,
May Thy Divine Grace permit
The humble offering of one unfit
On this most auspicious day
When Thou didst first Thy appearance
display.*

*Messenger of the Truth Divine,
Thy advent all good doth bring ;
High and low, righteous and fallen,
Thy nativity greet with one acclaim.*

*My feeble voice I lift in praise
Of my Master and Saviour's Grace ;
Who gave me eyes, ears, and tongue
The Truth to find and frame His song.*

*Yes, God is eternally mine
In the Form of the word Divine ;
But He is no empty sound
That in this world is found.*

*The Scriptures sing His Name
And to mortals here proclaim ;
No skillless earthly tongue
May articulate the Same.*

*We are foolish and vain
To try to ascertain
The meaning of the Divine Theme
By Commentary and Lexicon.*

*Thou, my Master, art the Way,
The only Support, Whom all may
By submission approach and ask
To manifest Thyself in the dark.*

*But we are wholly blind,
And no ray of the light can find,
Till Thyself of Thy own accord
Appear and make us understand.*

*By Thy light alone I can see ;
Thyself Thy own light reveal'st to me ;
Thy Form is of the Essence Divine
Whom no mortal eyes have ever seen.*

*The Scriptures reveal the Lord ;
Sree Vyasa reveals the Word.
Thou art Sree Vyasa's own self
Manifesting the Name for our help.*

The Name is Krishna Himself ;
 The Name is our only Help.
 Thou alone can give the Name
 And disposition to receive the Same.

Our ears are not ordinary clay ;
 They actively obstruct the way.
 By the pretence of being able to hear
 The Divine Sound seeking to enter.

Sree Vyasa explained the Word
 In his aphorisms and did record ;
 But the worldly intellect of man
 Would not receive the Name.

This is the plight of all animation ;
 The Book of life to us is given,
 But the perverse brain can never know
 The Truth unless Himself doth show,

And so Thou hast come
 To Make a gift to us of the Name,
 To re-establish the religion
 In this wretched Age of Iron.

The whole world is listening
 To Thy utterances Divine ;
 May Thou cleanse our eyes and hearts
 To be enabled to act our parts.

Thou appeal'st to our reason ;
 But we are mighty loth to open
 Our ears, or hearts or eyes
 Lest our worldliness we miss.

Political, social, racial
 Habits so fetter our souls
 That we love the very disease
 Which Thou would'st surely assuage.

Born and nursed in its gloom
 The prison-cell of the body has grown
 The cause for which we live
 And deliberately our souls deprive.

May Thou have mercy on our souls
 And free from the dungeon foul ;
 May Thou make us love the Lord
 By receiving from Thee the Name of God

Hare Krishna Hare Krishna
 Krishna Krishna Hare Hare
 Hare Rama Hare Rama
 Rama Rama Hare Hare.

This Name is the Dispensation
 To the Iron Age Divinely given ;
 Thou hast made available,
 By the Will of God, to all.

I have known by Thy causeless grace
 Sree Krishna Chaitanya alone can bless
 With spontaneous love this degenerate
 Age
 To sing Sree Krishna's Name and
 Praise.

For this only boon to Thee I pray,
 On this most auspicious day,
 Teacher Divine, may I never forget
 To eternally serve Thy lotus feet.

Obeisance to the best-beloved of	May Thou restore to us our faculty of
Krishna !	love
Obeisance to Nityananda, other Self of	Incorporating in Thy company the
Chaitanya !	Lord to serve.

In all loyal obedience

YOUR DIVINE GRACE'S HUMBLE SERVANT.

JAIGOPAL DAS ADHIKARI

Thakur Bhaktivinode

THE eighteenth anniversary of the disappearance of Thakur Sree Sachchidananda Bhaktivinode has been celebrated with all due solemnity at all the Maths of Sree Viswa Vaishnava Raj Sabha. It may not be out of place to note that Sree Viswa Vaishnava Raj Sabha, or the Assembly of Sree Rupa Goswami, the greatest of the Vaishnavas, was established by Sree Jiva Goswami for the associated activities of the followers of Sree Rupa, of whom he is the foremost. The Sabha was renewed by Thakur Sree Sachchidananda Bhaktivinode for directing the propaganda of unalloyed devotion in the present Age pioneered by his own transcendental activities.

Thakur Sree Sachchidananda Bhaktivinode is the eternal servant of Sree Krishna to Whom the Name Sachchidananda is reserved by the Scriptures. The Brahma Samhita says, "Iswara Paramah Krishna Sachchidananda Bigrahah". "Krishna is the Supreme Lord (Paramah Iswara) Whose Form is the centre of Existence, Cognition and Bliss (sat, chit and ananda). Krishna's Form is identical with the Possessor of Form. Krishna's Form is Krishna Himself. In no other entity except Krishna all existence, all knowledge and all bliss are identical with their own centralised subjective nature. Thus the Personality of Krishna is the Absolute, the One without a second.

The Absolute is not devoid of Manifestation. On the other hand He is the only Subject of all manifestations. He is not Formless. In Him Form is identical with the very principle of existence and is not merely its manifestation. He is Indivisible Cognition and Bliss. His Form is the only Reality. His Form is the only Cognition and the only Bliss. He is pleased to receive the loving services of His Eternal Paraphernalia. He is Eternally Distinct from His Paraphernalia as the only Recipient of all their services.

Those who imagine that the Absolute as Absolute can have no communion with His Paraphernalia, are landed into this hypothetical inconsistency by the process of measuring the relative. No mortal possesses the faculties by which the Absolute can be approached. The Absolute is the Subject-matter of the revealed Scriptures of the world. Those revelations are useless to men for the reason that men have apparently no faculties by which they can put themselves in communion with the Absolute. In this difficulty some of the most reckless intellectuals have attempted to make the Absolute submit to the scrutiny of their unreal speculations. All these conceited thinkers pretend to believe that He must necessarily be Formless, Neutral and devoid of every desire.

Such an ideal of the Nature of the

Absolute is evidently due to the fear that unless the Absolute be deprived of His most characteristic organs and activities He might not be able to avoid the grossnesses to which the conditioned souls are subjected apparently by the very constitution of their nature. This groundless and illogical fear itself is due to want of faith in the Absolute. Or it may also be due to the disinclination to accept the consequences of such admission.

Thakur Bhaktivinode led the free unconventional life of the devotee of Sree Krishna. He did not want to deprive Krishna of His Enjoyments, as those who are not on the plane of the Absolute, profanely try to do. He knew, what no impersonalist can ever know, that it is possible to serve Krishna by every form of activity if one is really minded to serve Him at all. Those who are given to sensuous living, are apt to confound their sensuousness with the free service of Krishna.

The sensualist cannot avoid the inadequacies of such existence by any form of hypocritical dodges. He may put on the external dress of a *sadhu* and be assiduous in the performance of ritualistic practices. All this, in his case, only turns out a means of greater self-deception. We cannot avoid serving the Senses of Krishna without being punished by 'all the ills that flesh is heir to'.

It will not do to imitate the life of Thakur Bhaktivinode without the inclination to be absolutely freed from all sensuous hankering for the purpose of being permitted to serve Krishna on the highest plane which is free from all mundane sensuousness.

Thakur Bhaktivinode has recorded the secret of the service of Sree Krishna, in a sufficiently intelligible form that is bound to appeal to all really serving souls, in a series of immortal works that can be read by all who are disposed to study them with seriousness. Those works contain the advice for the actual service of Krishna as distinct from our present worldly occupations. The two cannot exist together. The angular vision is not identical with the vision characterised by the complete absence of all angularity. It will be a mistake to suppose that when the position of 180 degrees is reached we retain any angularity by extending the same. As a matter of fact there are no angular propositions at all on the plane of the transcendence.

The reciprocal serving entities of the Absolute are eternally co-present with the Absolute Himself. The disappearance of Thakur Bhaktivinode is part and parcel of his all-loving eternally enduring activities. His disappearance was exhibited to the view of the people of this world for curing their inclination 'or undergoing the mundane process' of

physical death. Those who consider the disappearance of the devotees as being on a level with the death of mortal bodies, have never devoted their serious attention to the function of the soul.

That, which seems to us to be the exact contradictory of Eternal Existence, is also accommodated in its whole some position in the Real Existence. The sensuous worldling is naturally afraid of death. Death deprives the sensualist of all mundane acquisitions and facilities at a stroke. This is the greatest calamity that may befall a person who sets his store by those acquisitions. The false mask of religiosity is mercilessly torn to shreds, at any rate to the person undergoing the process of mundane dissolution, on the death-bed. The devotee is released, by an apparently identical process, from the pangs of loving separation apparently away from the sight of his Beloved.

It is an insufficient and fallacious view to suppose that the main purpose of the appearance of the eternal servants of the Lord in this world, is to deliver the fallen souls. That is a secondary issue which is automatically secured by the performance of the exclusive service of the Supreme Lord practised by the devotees under all circumstances. It is necessary to fix our attention on this only issue if we are to be enabled to form the true estimate of the activities of Thakur Bhaktivinode.

The secondary issue in his case is patent to the view of all persons and they are fraught with the most far-reaching consequences for this fortunate world. But the heart of Thakur Bhaktivinode is hid from the view of those people who are busy with these secondary manifestations. The gain to the world must not be estimated in terms of values capable of empiric presentation. They are the seeming

aspect. The utilitarian standard requires to be laid aside in approaching the pure soul who serves the Absolute for the sake of serving him and not for any gain for himself or for the world. All forms of altruism is hateful to such a person as implying the absence of unalloyed love for the Lotus Feet of Krishna. This real nature of the eternal function can be learnt at the feet of a pure devotee.

Sankara versus Ramanuja

SREE Krishna Chaitanya, in pursuance of the eternal method or the only quest of the Absolute revealed by the Shastras, recommends the constant practice of the comparative method in attaining to the real view of the Truth. But most unfortunately there is a certain class of thoughtless persons who, although they profess to be the followers of the Teachers of the Absolute, are really opposed to any comparative treatment of the claims to our unconditional allegiance of those very Teachers. This is the favourite dodge of the pseudo-followers of those great Teachers.

It is quite easy and feasible to distinguish between the attitude of profane disrespect and one of genuine loyal

inquisitiveness. No authority in the dogmatic sense must be tolerated in any serious religious discourse. The subject should be fully thrown open to be approached by all possible methods. This is permitted by Godhead Himself. It is our eternal natural spiritual right and no one has any power to infringe it under any plea whatever. We implore our readers to recognise the necessity of open discussion of all religious issues for the reason that progress in the solution of the real problem of existence is both imperative and feasible. This real freedom of spiritual communion has too long been jeopardized by the fanaticism and corrupt vested interests of the hypocrites and knaves who

unfortunately always preponderate in this mundane world. Atheism can be fought only by the resources of our pure nature and not by the contrivances of ignorance and vice.

Sankara has been declared the most dangerous enemy of Vaishnavism, the Religion of pure spiritual service of the Divine Person Sree Narayana, in the most unmistakable terms, by Sree Ramanujacharyya and all his eminent followers. The Acharyyas always call a spade a spade. That is the *sine qua non* of the office of the Acharyya. That is also the distinguishing quality of Sankara himself as Acharyya. He has not spared any sect or opinion that had seemed to him to stand in the way of his views. Sree Ramanuja applied this method with no less thoroughness against the position of Sankara himself. Ramanuja's procedure may appear uncivil and discourteous to the hangers-on of un-truth but will be appreciated as a most valuable service rendered to the Cause of Truth. For this service the personality of Sree Ramanuja is entitled to receive the spontaneous homage of all pure hearts.

We are unfortunately not in a position to accord the same honour to Sree Sankaracharyya. We admire Sankara for the subtlety of his extraordinary intellectual powers. We also owe him gratitude as having rendered a measure of indirect service to the

Cause of Truth inspite of his intention to the contrary. But all these claims to our gratitude are nullified by his deliberate and implacable opposition to the Religion of service and to the personality of Godhead. It could not be pardoned by Sree Ramanujacharyya ; it should not be pardoned by any real servant of Godhead.

The method of Sankara is in keeping with this object and was, indeed, devised by him for misleading those who are inclined to atheism. It is not the *shranta* method. Neither is it the purely empiric method. It is an unnatural mixture of the two. It enabled him to pose as the friend of both Theists and Atheists. This pseudo-liberalism has secured the acceptance of his views by all "who, not intending to go beyond speculation," do not shrink from all sorts of absurd professions of impracticable courses. The greatest of these absurdities consists in this that it seeks to reconcile aversion to Godhead with service of Godhead. Under the aegis of Sankara this country has been saddled with a numerous sect of Atheistical *bhaktas* and the notion has spread that *bhaktas* are as plentiful as the proverbial blackberries. The Saiva *bhaktas* (?) make no secret of their avowed object of themselves becoming Saivas by their service of Siva.

We should, therefore, thank Sree Ramanuja for pointing out the great

defects of Sankara in the most uncompromising terms. The *shranta* method must not be permitted by any amount of bungling to be identified with the empiric. The service of Sree Narayana must not be permitted to be identified with the performance that seeks to transform the worshipper into the object of his worship, under the nomenclature of Sanatana (?) Dharma (Eternal Function?). All this blasphemy has been fully exposed by the logic of Sree Ramanuja.

Sree Chaitanya and His followers do not deprecate the personality of Sankara but regard him, on Scriptural authority, to have been the portion of Siva himself carrying out the Purpose of the Supreme Lord for deluding those persons who are averse to Godhead and preventing them from having any access to the real meaning of the Scriptures. It is this negative service that has been performed by Sree Sankaracharyya by the Will of Sree Krishna Himself. Those who are deluded by the writings of Sree Sankara owe their past misdeeds. They are never disposed to value the true advice, which was perfectly well-known to Sankara but which he has never imparted in his writings.

Sree Ramanuja has established the Unity of the Absolute by the Scriptural evidence. It is not the Unity without any content, which is sought to be established by Sree Sankar-

acharyya as the Ultimate Principle. Sree Ramanuja is in search of a positive function and not the make-believe of one which leaves one free to enjoy the vanities of this world in any way one likes. The prescription of Sree Sankaracharyya seeks to deprive us of all positive function in favour of a vague hope that matters will come right at the long end in some inexplicable way. He gives us no peep into the realm of the reality but destroys the basis of the conventional regulations of organised secular society. This elasticity is no help to the spiritual ordering of the affairs of the world. It keeps everything open by the plea that any settlement would curtail our freedom of action. This is not bad so far as it is really applicable. But it becomes mischievous when it actually opposes the real settlement that is proposed by Sree Ramanuja. It is no doubt necessary to avoid all unreal settlement. But it is no less foolish to desire no real settlement on principle. It is dishonest when one professes to value real settlement but definitely accepts a conclusion that precludes all attempt at any settlement. It is this self-contradiction, which is never properly admitted by the impersonalist school under the professed authority of Sree Sankaracharyya, that has been stigmatized as hypocritical by the followers of both Ramanuja and Mahya.

Sree Ramanuja has exposed the fallacious nature of the conclusions of Sankara in regard to the Subjective Nature of Godhead by postulating the possession of Manifestive Power by the Absolute Person. The Subjective Reality does not undergo any change of substance. Manifestation of the Divine Power provides the Dynamics of the Transcendental Cosmos.

The doctrine of *Maya*, which is defined by Sankara, as an entity which is neither existent, nor non-existent and as being both existent and non-existent cannot help him in explaining the relationship of the mundane phenomena to the Absolute. The Doctrine of the transformation of Power postulated by Sree Ramanuja offers a view that is both rational and in perfect agreement with the texts of the Scriptures bearing on the nature of the physical and mental worlds.

The distinctive difference between Sankara and Sree Ramanuja consists of the fact that according to the former the *jiva* or individual soul is identical with the Absolute Integer, whereas Sree Ramanuja affirms the Scriptural finding that the *jiva* is of the nature of spiritual potency of the Absolute Integer. This difference between the two has a most important bearing on the practical life of their respective followers. The followers of Sree Ramanuja consider themselves as the eternal servants of Sree

Lakshmi-Narayana, in their natural free spiritual condition. They accordingly place all their hopes on the grace of the Acharyya, the Representative of the Absolute for the deliverance of the fettered souls from the bondage of the Punitive Energy *Maya*. In the case of the followers of Sankara they ignore all difference between the disciple and the Guru in their real position and undergo a tentative discipleship on no consistent principle, because the so-called "liberated" *jiva*, according to Sankara, can have no function for enlightening others regarding the Absolute, as for him there is no such thing as a second entity in the shape of disciple.

The idealistic position taken up by Sankara is not admitted by his followers to be identical with that of Buddha for the reason that Sankara proved an opponent of Buddhism in his historical activities as a religious reformer and organiser of society. But philosophically speaking there is hardly any difference between the frank Atheism of Buddha and the equally thorough-going masked Atheism of Sree Sankaracharyya. Both are exclusive Monists and determined and consistent in their clear repudiation of spiritual service as the eternal function of the individual soul towards the Personal Godhead the common 'Religion' that is taught by all the revealed Scriptures of the world.

Sree Sree Chaitanya Bhagabat

MIDDLE PART

CHAPTER III

(Continued from P. 350, May, 1932)

- 119 Rarely he drank milk some days ;
But even so he would drink only if any
one gave him unasked,
- 120 In this manner Nityananda abode in
Brindaban ;
When Gaurchandra manifested Himself
in Nabadwip.
- 121 There was unceasing samkirtana, the
supreme bliss ;
The Lord felt the agony of missing the
sight of Nityananda
- 122 Nityananda became aware of the Self-
Manifestation of the Lord
In expectation of which, indeed, he was
living in Brindaban.
- 123 Being thus apprised he forthwith came to
the town of Nabadwipa
And arrived there, he put up at the house
of Nandana Acharya.
- 124 Nandana Acharya saw the best of the
highest devotees ;
He saw a vast assemblage of mighty
energies like unto the Sun,
- 125 A towering Form in the garb of a great
super-ascetic ;
In whom there was to be found a constant
profundity and high fortitude.
- 126 His mouth uttered the Name of Hari
night and day,—
Without a second in all the three worlds,
He the, Effulgence of Chaitanya.
- 127 Ever and anon He was wont to give forth
deep ejaculations, for Self joy.
Most intoxicated, the embodiment as it
were of Balarama.
- 128 His face was charmingly beautiful
surpassing crores of moons ;
His smile was the life of the world, his
lips most beautiful
- 129 The sheen of his beautiful teeth scorned
the lustre of pearls ;
His twin reddish expanded eyes shone with
a charming light.
- 130 His arms reached to the knees, his bosom
swelled high ;
His two most tender feet were highly
skilled in gait.
- 131 He accosts all with a supreme mercy ;
The hearing of the word of his holy mouth
destroys the fetters of worldly acts.
- 132 Unto the town of Nadia came
Nityananda rai ,
All the worlds burst forth into the peans
of his glory.
- 133 Who is there so stubborn can tell his
greatness ?—
Of the Lord who broke the staff of
Gaur Sundar ?—
- 134 Who delivered the trader, the base-born,
the illiterate ?
By the utterance of whose Name the
whole world is sanctified ?

- 135 On finding him Nandanacharya, filled
with great joy,
Made him stay in his house after
providing the alms of food.
- 136 The advent of Nityananachandra to
Nabadwip
Who ever listens to, obtains the treasure
of love,
- 137 Biswambhar was aware of the coming
of Nityananda,
The Lord was gladdened in His Heart
beyond measure.
- 138 Already on some plea, to all the Vaishnavas
He had thrown out the hint—but no one
understood its significance.
- 139 "Lo, brethren, in course of two or three
days
There will come to this place a great
personage."
- 140 Providentially on that very day, after
worshipping Vishnu,
Gaurchandra came early to where the
Vaishnavas had assembled.
- 141 The Lord Himself told to all present,—
"I have had today a most marvellous dream
- 142 "A chariot with the insignia of the palmyra
tree, the quintessence of the world,
Came on till it reached the gate of My
House ; and there it stopped.
- 143 "Inside the same I beheld a towering Form
He carried a great column on his shoulder
and moved restlessly.
- 144 "He had in his left hand a *kamandalu*
strapped with cane ;
He was clad in blue and wore a blue
head-dress.
- 145 "A most beautiful ornament depended
from the base of his left ear ;
I thought his disposition to be like that
of the Wielder of the Plough.
- 146 "Is this Nimai Pandit's House ? Is it His ?"
He repeated these words ten or twenty
times ;
- 147 "Clad in the garb of a great super-ascetic,
supremely non chalant ;—
Never have I seen one so hoisterous.
- 148 "On beholding him I experienced a great
reverence.
I asked, "What great person art thou ?"
- 149 "He laughed as he said to me, 'I am Thy
brother ;
We will meet and know each other
tomorrow'.
- 150 "My joy waxed strong on hearing his
words ;
I felt Myself to be identical with Him."

(To be continued)

Ourselfs

Srila Gaurkishoredas Babaji Maharaj's Samadhi :—Editor paid a short visit to the samadhi Shrine of Srila Gaurkishoredas Babaji on May, 17. He was accompanied by a party of the devotees of Sree Chaitanya math. After due performance of the sankirtanam, by the method laid down by the Supreme Lord Sree Krishna Chaitanya, the Editor gave specific instructions to the devotees of Sree Chaitanya Math for making adequate arrangements for the regular service of the Shrine.

The Paramartha :—The latest organ of Sree Viswa Vaishnava Raj Sabha, in the form of an Oriya Fortnightly, bearing the name of "Paramartha", made her appearance on the 17th of May. The object of the New Spiritual Fortnightly is the propagation of the Absolute Truth by the complete Scriptural method, viz, positive presentation rendered intelligible and insured against gross misunderstanding by the method of criticism of the mal-interpretations and malpractices of ignorant and designing persons. The Journal appears as the organ of Sree Satchidananda Math, the Cuttack Branch of Sree Viswa Vaishnava Raj Sabha. The Oriya people have been devotedly attached to the Teachings of Mahaprabhu ever since His Residence in their midst as World-Teacher under the garb of a Sannyasin. There is thus the greatest chance for the general acceptance of the true Teachings of the Supreme Lord in the sacred Land of Sree Sree Jagannathdeva. The get-up of the paper is excellent. Its size is 'double crown octavo Pp. 16 for a single issue'. The annual subscription, including postage, is Rs. 1/8 only.

Paravidyapeetha, Sridham Mayapur :—The following students of the Paravidyapeetha have come out successful at the Government Sanskrit Examinations held during the current year.

Adya Examination

Harinamamrita Vyakarana :

Class I- Krishnamohan Vishnu B. Sc.

Class II -Rasbehari Das

Kavya :

Class II - Bankimchandra Misra

Jogendranath Bhadra

Upadhi Examination

Harinamamrita Vyakarana.

Class II -Birendra Bhattacharyya ;—

Propaganda

MADRAS PRESIDENCY

Editor with a party of preachers started for the South from the Calcutta Gaudiya Math on May 21 and arrived at Madras on the 23rd. He was welcomed by sympathisers and co-workers at the Railway stations on the route at Howrah, Balasore, Cuttack, Khurda, Ellore and Madras,

Ootacamund :—Editor and preaching party left Madras on May 28 for Ootacamund. He was received by friends at the Railway stations at Coimbatore and Mettupaliam and arrived at Ooty on the 29th. At Ootacamund His Holiness Tridandiswami Srimad Bhakti Hriday Ban Maharaj delivered a public lecture on "the place of Riches in life" at the Picture Palace on June 5 under the presidency of the Chief Minister of the Government of Madras. Editor and party left for Mysore on June 17 on an invitation from H. H. the Maharaja of Mysore.

Ellore :—His Holiness Tridandiswami Srimad Bhaktirakshak Sridhar Maharaj with party was preaching at Ellore and its neighbourhood during May-June.

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BENGAL

Calcutta :—His holiness Nemi Maharaj lectured at the Gaudiya Math, on the 31st of May on the Career of Sree Chaitanya with the help of lantern slides and on the 11th of June on Nama bhajan. His Holiness expounded the Bhagavatam on June 11 at the residence of Dr. Panchanan Neogi, Professor of Chemistry at the Presidency College, to a learned gathering. At the earnest request of Prof. Neogi His Holiness was pleased to agree in future to expound the Bhagavatam at his place once every month during his stay in Calcutta.

24th Parganas—Srimad Pandit Siddhaswarup Brahmachari delivered a series of lectures at the

village of Burul during May 20-24 on 'Sanatan Dharma' and the Teachings of Mahaprabhu.

Midnapore—His Holiness Bharati Maharaj and Sripad Aprakrita Bhakti Saranga Goswami Prabhu gave series of discourses with the help of lantern slides at Jamirpalgarh during May 18-21 on the Career of the Supreme Lord. His Holiness Bodhayan Maharaj and Pandit Sripad Nandalal Vidyasagar B. A. also made a tour through the villages preaching the Religion of unalloyed devotion at the places visited, which included Pichhaldia sanctified by the Footprints of the Supreme Lord.

ORRISA :—

Puri :—His Holiness Srimad Bharati Maharaj gave an exposition from the Geeta at the residence of Srijit Manmathanath Basu S.D.O. on June 5. There was a distinguished gathering who highly appreciated the discourse of the Swamiji.

UNITED PROVINCES :—

Allahabad :—His Holiness Srimad Shrauti Maharaj was here on a tour of preaching.

Benares :—Preachers Nrisimhananda and Sarbeswar Brahmacharis are carrying on an active propaganda in the City.

Hardwar :—His Holiness Srimad Giri Maharaj has obtained the gift of a plot of land, in extension of the area already gifted by him, from Rai Saheb Lala Dwarakaprasadji of Bijour for site of the permanent propaganda centre of the Mission at Hardwar. The thanks of the Mission are due to Rai Saheb for the gift of valuable property for the service of the Supreme Lord.

New Publications of the Mission :—Sree Chaitanya Bhagabat, Middle part, is just published and is available to subscribers and purchasers. The Concluding Part with an exhaustive index is going through the Press. The Great Work of Thakur Brindavandas has been edited with the same care and thoroughness as the superb edition of Sree Chaitanya Charitamrita published by the Gaudiya Math of Calcutta.

Sree Brahma Samhita—with the Sanskrit Text enriched by the Gloss of Sree Jiva to which have been added an English translation of the Text and a very valuable English Purport based on the Bengali commentary of Thakur Bhaktivinode. The book is in the Press and will be available in a short time.

Sree Krishna Chaitanya—A comprehensive account of the Career of Sree Chaitanya in the English language embodying the interpretation of the Acharyyas, by N. K. Sanyal M.A., Professor of History of Ravenshaw College, Cuttack. The first volume of the work is in the Press and will be published very soon. It contains an introduction of over 200 pages and brings up the Divine Narrative to the Return of the Supreme Lord from Gaya. The size is Royal Octavo and contains about 800 pages. It is priced at Rs. 15/.

Rai Ramananda—By His Divine Grace Srimad Bhakti Siddhanta Saraswati Goswami Maharaj, gives in a short compass in the English language the real idea of the personality and famous conversazione of the Acharyya of amorous devotion as taught and practised by the Supreme Lord. It is just published pp. iv + 64, price annas eight only.



श्रीश्रीगुरुगोपायनं जयतः

Telegram: 'GAUDIYA' Calcutta.

Sree Viswa Vaishnava Raj Sabha

President

His Divine Grace

Paramahansa Bhakti Siddhanta Saraswati
Goswami Maharaj

Phone: B. B. 4115

SRÉE GAUDIYA MATH

16, Kaliprasad Chakravarty St.

P. O. Bagbazar,
CALCUTTA.

The 2nd July, 1932.

Sir,

The members of the Sree Viswa Vaishnava Raj Sabha most humbly solicit the favour of your esteemed company at the annual celebrations of the Calcutta Gaudiya Math to be held there from the 12th of August next to the 14th September 1932 as detailed in the enclosed programme.

We beg specially to invite your attention in this connection to a series of erudite and interesting lectures to be delivered on Saturdays and Sundays during the celebrations by self-realised Acharyyas who are undoubtedly the highest authorities in matters religious and the only guides to direct us in the path of religion. The lectures are open to all and the dates and time there of will be duly notified.

We remain,

Yours ever in service,

Atul Chandra Banerjee, Bhaktisaranga, Bhaktishastri.

Nisi Kanta Sanyal M. A., Bhaktisudhakar, Bhaktishastri.

Kunjabehari Vidyabhushan, Bhagabatratri, Bhaktishastri.

Secretaries, Sree Viswa Vaishnava Raj Sabha.

PROGRAMME

13th Aug.	Saturday	1. Jhulan of Sri Sri Krishna 2. Disappearance of Sri Rupa Goswami and Gauridas Pandit
16th „	Tuesday	1. Jhulan Purnima of Sri Krishna 2. Advent of Sri Baladev
24th „	Wednesday	Janmastami Mahotsab
25th „	Thursday	Sri Nandotsab
27th „	Saturday	Sri Haribasar
5th Sept.	Monday	Advent of Sri Sitadevi
8th „	Thursday	Sri Sri Radhastami
11th „	Sunday	1. Parshwa Ekadashi 2. Sri Vaman Dwadashi
12th „	Monday	Advent of Sri Srimad Thakur Bhakti Vinode and General Mahotsab
13th „	Tuesday	1. Sri Ananta Chaturdashi 2. Disappearance of Srila Thakur Haridas
14th „	Wednesday	Sri Viswarup Mahotsab (End)

N. B.—Special function will be notified in due course. The general programme is liable to change due to unforeseen events.

Maths associated with Shree Viswa Vaishnava Raja Sabha :

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THE HARMONIST

OR

SHREE SAJJANATOSHANI



EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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THE HARMONIST

OR

SHREE SAJJANATOSHANI

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NO. 2.

The Icon

THE world is so much under the semitic idea of an undefinable Godhead that the term idolatry has come to acquire a connotation which is perhaps more hateful to the world than even open hostility to Divinity. Buddhism has been enabled to capture the imagination of the West by reason of its opposition to all worship in a tangible form. The traditional Muhammadan attitude to idolatry and rituals is well known. There is family resemblance in this respect between Buddhism, Protestantism and Islam. All of them are implacable foes of tangible worship. Sree Krishna is *Svayamrupa* or the Absolute Personal Form. Godhead has

an infinity of Personal and Impersonal Forms. His Own Form is Personal. The Personal Form of Sree Krishna is the embodied concentrated essence of the principles of Absolute Existence, Cognition and Bliss. The Form in Godhead is not an adjunct. The Form is Godhead Himself. The Impersonal Form is an attribute of the Personal and is not the substantive Entity. The Impersonal Form is of the nature of the Halo of the Person of the Divinity. Those, who do not admit the form of Godhead as being Godhead Himself or who suppose His Form to be only a passing manifestation of His Essence, are *pashandas* i.e., atheists and fit to

be punished by the god of death.' In other words one who denies the Form of the Absolute commits the gravest of all offences against Godhead. The offender is punished by being incarcerated in the twin material bodies viz., the gross physical form and the subtle material body which he is deluded into supposing to be his own body. This is in accordance with the dictum of the Scriptures that an offence against Godhead recoils on the offender. The adventitious material bodies, in which the offending soul is incarcerated, effectively obliterate all consciousness of his own real spiritual form as well as that of the Divine Form. Who can be served only by the reciprocal spiritual form of His worship.

Godhead is Form. He is not formless. The formless is a view of the Effulgence radiated by the Form. This effulgence acts as a blinding zone of pure blissful light encircling the form. This radiated Divine Effulgence has the quality of obscuring the vision of spiritual form of the individual soul bound on the quest of the Absolute. Arrived in this zone of light the seeker is apt to receive the overpowering impression that he has no individual form of his own and that he is one with the vast undifferentiated Effulgence. He is so fully satisfied on making this discovery that he has no mind to ques-

tion the legitimacy of his overwhelming satisfaction.

True, the light emitted by the Divine drives away all worldly ignorance and misery and draws the purified soul unto itself. It is as if a great light draws to itself one of its own rays gone astray. What happens to the individual ray after it is merged in the great light, is left undescribed. No vocabulary, it is urged, can carry us into the mystic depths of existence inside the great light. This is the semitic psychology represented by the idea of the undefinable Personality of Godhead.

Persons under the influence of such mentality are apt to be disinclined to accept any concrete description of the form and doings of Godhead. They prefer to make their obeisances to the Zone of light and do not consider it their duty to be over-curious or to peer into its hidden secrets. But the realm of light, according to both the Koran and the Bible, is inhabited by an infinite host of angels with bodies of light who eternally serve Godhead and have an uninterrupted view of Him in His Divine Realm. But beyond this admission no clue is supplied to the details of the actual Divine Form or of those of His servitors. The very attempt to form any conception of the Divine Form or to describe or represent Him or His angels to mortal ear or mortal eyes is condemned as an idolatrous activity.

It is also considered an offence to describe the Form and Activities of Godhead even analogously in terms of mortal experience.

This caution is salutary only within its proper limits. If it tantamounts to the denial of the Divine Form or to the assertion that Godhead is formless it strikes at the very root of all real spiritual activity. The worship practised by avowed or covert impersonalists and abstractionists is in principle indistinguishable from opposition to worship itself under a hypocritical concern for the preservation of its purity. The fury against idolatry often masks this sentiment of inveterate hostility to the very principle of worship.

An offence that is attempted against Godhead recoils on the offender with ten-fold severity. If Godhead is denied His Form the offender is punished by addiction to the gross conception that the physical body and mind are his own real form and this conception leads its victim to the vicious round of his worldly activities. Every item of such worldly activity is the punishment for the denial of the corresponding activity to the Lord. This is verily the hypocrites' Hell. The prayers of impersonalists offend the Lord more than the denunciations of His avowed enemies.

It should be our only object to act up to the real nature of our own true selves and not to adopt the concerns of

the non-self as our own. Self-realisation is the concomitant of our realisation of the true Nature of Godhead. The one is necessarily connected with the other. If we are disposed to stop short of the full realisation of the nature of our own selves we are also denied the sight of Godhead as He really is. Or the point may be better put in the other way. Godhead is to be fully served. Any service short of the real function lands us on the plane of the unreality. (The speculations regarding the Nature of the Absolute, of persons who do not serve Him with all their faculties, are no true conceptions of the Divinity as He really is. On the contrary they only represent His deluding faces. These deluding faces must not be confused with the infinity of His Real faces. These two spheres lie completely apart from one another.

We have no business with the impersonalists and idealists who deny the necessity of tangible worship, any more than with the grosser sect of idolators who worship the objects of this world to gratify the cravings of their sensuous natures.

But it is our business to seek to find the Divine Form. There is no other worthy function for the faculty of our vision. It is true that the Divine Form is not open to the view of our mortal eyes. The activity of our

fleshy eyes is, however, the perverted form of the corresponding wholesome activity of our spiritual eyes. It will not do to refuse to see at all. Nor will it improve matters if we choose to imagine that what we see with our fleshy eyes or by our subtle mental eyes is Godhead. If we adopt either worldly realism or worldly idealism as our goal we would be equally liable to the charge of being opposed to the real service of the Divinity. It is necessary to find the real, positive function of the soul. The soul is neither body nor mind. The soul is categorically different from either. The function of the soul can, therefore, be no function of the body and mind.

In this world the function of the mind is superior to but not independent of that of the body in certain respects of scope and quality. But they are essentially one as well as complementary. The one is the subtler continuation of the other. The mental form is nevertheless, comparatively speaking, freer from gross unwholesomeness that is palpable in the bodily function. This grossness of the more tangible entity is reversed in the Absolute. Divine form is superior to any real spiritual conception.

Sree Krishna possesses the fullest

initiative. He comes to us across all the barriers of the cosmic arrangements. He is Autocrat. No rules, not even the principles of moral living, which we value so much for widening the scope of our worldly activities, can enable our tiny souls to be elevated to His Plane. If we put our faith in any rules that are necessary for the freer working of our bodies and minds, for obtaining the sight of Krishna we would be debarred from His sight by those very reservations. It is necessary to seek for the sight of Krishna. That should be our first and only endeavour. We can have no real function for our souls till we are face to face with the Divinity.

Sree Krishna shows Himself to those who prefer His Service to any other occupation. The Divine Form worshipped by the theists is not any concoction of the human brain. The worship of the Divine Form by the resources of our bodily and mental existence is the only real worship. If we do not worship the Divine Form by all our bodily and mental organs those organs are compelled to perform worldly activities that lead to ignorance and misery by depriving us of the sight of the Divinity; all inclination for His service and the consciousness of our real selves.

The Paravidya-peetha

IT is well known to the reader of these pages that an institution bearing the name of Paravidya-peetha has been established at Sridham Mayapur under the auspices of Sree Viswa Vaishnava Raj Sabha and has been in actual working for a number of years. It has an exoteric aspect which comes before the public occasionally in connection with the Government Sanskrit Examinations to which it regularly sends up several batches of pupils.

But the Paravidya-peetha does not really concern itself, except in a secondary and external way, with education as imparted by the institutions set up for the diffusion of Empiric knowledge. Those critics, who confine their observations to the aspect of empiric academics offered by the Institution, appreciate the good work implied by the apparent effort for keeping alive the traditions of a wonderful culture which is a source of legitimate national pride. It is not the purpose of the present article to deal with the Institution as viewed by an empiricist.

The Paravidya-peetha seeks to impart the knowledge of the Absolute, by the Shastric method, to those students who are found to seek for Him. The actual number of such students is not

very large. It is of course the object of the Institution to attract all persons to the endeavour for spiritual culture from a tender age when they are yet uncontaminated by the current empiric sophistries of their surroundings.

The guardians of the boys ordinarily send their wards to the Institution for the purpose of picking up empiric knowledge at a cheap price. Sanskrit study is at a low ebb now-a-days as it is not economically a paying concern. It is only the most unpromising cadets of the poorest Brahmana families who are sent for Sanskrit education from an early age. The boys know that they are in high request by the Academies in an Age when nobody is willing to receive such education. They accordingly prove truant and ungovernable. This temperament of the boys is in keeping with the policy of their guardians in this country who oppose the employment of their wards in any way that is not intended for the mere passing of the University Examinations.

This is the nature of the material and the conditions under which the Paravidya-peetha has set itself to build up a system of education upon unconditional submission of the pupil to the *bona fide* spiritual preceptor for

realising the causeless service of the Absolute.

Most students of the Paravidya-peetha are employed in a variety of duties for diffusing spiritual culture all over the world. All of them are not masters of the Sanskrit culture in its worldly sense. The highest degree of any University of this world can only testify to the presumed possession of a measurable knowledge of particular branches of empiric studies. The diplomas of Vedic studies conferred by these Universities are no exception to this rule. An empiric scholar of the Veda does not realise the Nature of the Absolute any more than one who is altogether innocent of such scholarship.

Para Vidya has been carefully distinguished from A-Para Vidya. The Vedic Samhitas have been classed, along with all other branches of the Sanskrit literature, under the category of A-Para Vidya. It is true that the Vedas are the record of revealed transcendental knowledge. This knowledge is not available to scholars who are equipped with information that enables them to pass an empiric examination on the subject. The so-called knowledge of the Vedic scholar is not any knowledge of the Absolute.

Had it been necessary to study the Vedas in the empiric sense for acquisition of the knowledge of the Absolute then such knowledge would be an indis-

pensable condition for the attainment of the service of the Absolute. Such a proposition is, however, in flat contradiction to the teaching of the Vedas themselves.

The Vedas are not dead writings. The Absolute Knowledge is identical with Godhead Himself. The Absolute Knowledge is identical with the Transcendental Sound appearing on the lips of the *bona fide* devotees. The Absolute Knowledge alone can impart Himself. No mundane agency can confer any knowledge of the Absolute. The Absolute reveals Himself to all persons who submit unconditionally to receive Him from the lips of the Guru who is the authorised agent of the Absolute.

These conditions of real Vedic study are complied with in the process of education that is imparted to the Brahmacharins and Vanaprasthas, i.e. to those persons who have surrendered themselves completely at the feet of the Preceptor. The Chaitanya Math with its affiliated branches are seminaries of spiritual culture imparted to their inmates by the really pure devotees of the Absolute. It is not money that can build up the Paravidya-peetha. Souls are wanted to avail themselves of the mercy of the *suddha bhaktas* by the method of unconditional submission for receiving the knowledge of the Absolute. On this condition real

enlightenment is open to all persons irrespective of caste, creed or colour.

The life, that has to be led by the inmates of these Maths, is what is enjoined by the Shastras. The cardinal point is that the student must have no connection with the outside world including his parents, relations and friends. This strict residential condition is not imposed by the provision of any penal regulations. It is voluntary agreement on both sides and terminable without notice. Unless the student is a consenting party the Maths do not permit his residence. The desire of guardians for the admission of their wards is, for the spiritual purpose, only a formality. The guardians may share the spiritual process by adopting the residential regulations of the Maths for their own domestic and social living. The student may pick up the taste for the conditions of residential living by their actual experience of such living and by the force of association with the inmates of the Maths.

These Maths are organised on the plan of an ideal household of which all activities are directed exclusively to the worship of Shree Shree Radha-Govinda and which consists of members who have no other tie in the world except that of subordination to the spiritual Guide. The members are all males. They are to do whatever they are asked. There are no definite duties for any inmate. The

Maths have definite aims. They seek to spread the true worship of Godhead by sharing their own worship with all the people of their neighbourhoods. The worship consists of several functions. The Holy Bigrahas are worshipped daily by the method of rituals to the accompaniment of the Chant which is the principal element. There is also exposition of the Career of Shree Chaitanya as the Concrete and Intelligible Embodiment of the highest teaching of the Bhagavatam. There are also discourses and lectures. All these functions are performed to the accompaniment of the Chant which consists of famous songs of devotees sung in chorus with music and dance. The funds are supplied by sympathisers on the voluntary basis and by regular begging by the inmates this last being a most important part of their training. No meat, fish, onion or other food, not conducive to *smatvika* living and not prescribed as fit offering for Vishnu, are allowed. All food is offered to Godhead and the remains of the Lord's Meal are honoured by all as His Mahaprasadam (i. e., the Great Favour). All other arrangements are in accordance with this central plan and a part of it.

No women is allowed to live in the Maths. The plan in regard to the spiritual training of women is that they may attend the exposition-classes in the company of their guardians and also participate in an external way in the

services of the Maths, to an extent, on the special occasions of Festivals when such help is capable of being utilised under proper safeguards. In other words the policy is to keep the sexes segregated from one another as much as possible. It is inculcated that a woman should serve Godhead by trying to introduce the ideal of the Math-life into her own household.

The inmates of the Math are not the only associations for spiritual training. There are organised preaching parties who regularly tour all parts of the country under the lead of the Sannyasi Maharajas of the Mission. The students are put under the Sannyasi Teachers to serve their terms in acquiring experience of outside conditions in such service.

The conditions of life in the Maths and preaching parties do not degenerate into the routine performance of mechanical rituals on the one hand or into sophistical pedantry and hypocritical immorality or nauseating neurotics on the other by these provisions suiting every type of temperament. The life in the Maths is lifted to the higher plane by incorporation into the spiritual

service of the Divine Couple by the accepted members of the Mission exercising authority over these Institutions.

The intellectual exterior of these devotional activities is provided for on an adequate scale. The Mission is a most active publishing body of original books and periodicals in different languages, including a Daily Paper in Bengali, all of which are devoted exclusively to the subject of Religion. The superb editions of the older Shastric works, that have been produced by the Gaudiya Mission, show a depth of erudition and grasp of the subject that are unique in every respect.

The Paravidya-peetha is the only Institution in the whole world that can rationally claim to be free from all sectarian and pedantic self-sufficiency. The absence of all rigid conventionalism, observable in the perfectly pure lives of the inmates of these Households of Krishna, has a sanctifying effect on all open-minded persons who come in personal contact with these Maths and is recognisable on closer acquaintance as a Force that is equal to the task of reclaiming all fallen souls from the evils of ignorance and misery.

Sree Pundarik Vidyanidhi

THE externality of an activity, consisting of its exoteric or physical and esoteric or mental faces, is to be carefully distinguished from the function of the soul. Godhead can be approached and served only by the faculties of the soul. The soul has his spiritual body and mind. The pure soul is also capable of disclosing his eternal form and activity to the view of mortals. But as the faculties of the conditioned soul are in a dormant condition he cannot approach the pure soul on the spiritual plane. When he is favoured with the view of Godhead and His angels he is apt to suppose that Godhead and His messengers have bodies and minds resembling his own. This conception is dissipated only by the awakening of his soul when his spiritual faculties come into play and are rewarded by the vision of the devotee as he really is. Thereafter he no longer supposes Godhead or His devotee to have bodies and minds like those of mortals.

It is also an offence to suppose that the angels incarnate in the mortal vestures in order to appear among men as man and share in their sufferings. The angels of Godhead appear among men without putting on the mortal

vesture. They appear in their own eternally pure forms notwithstanding the unanimous testimony of all their worldly spectators to the contrary. It is by the appearance of the servitors of Godhead, *as they are*, in the very midst of mortals and apparently within reach of their worldly vision that they reveal the service of Godhead in the form that is capable of being accepted and practised by mortals while they are enveloped in their double physical cases of the material body and mind. But in spite of this almost direct communion between angels and men, made possible by grace, the two really belong to quite distinct categories and it is an offence against the eternal servants of the Lord to suppose that they are subject to the frailties of the human nature and have to undergo the processes of mortal birth and death as the punishment of their previous godless activities as happens to be the case with mortal beings.

Sree Pundarik Vidyanidhi, the subject of this short narrative, was one of the principal associates of Sree Chaitanya. Pundarik belongs to the category of the 'superiors' of Sree Chaitanya. He was the disciple of Sree Madhabendra Puri, the Gurn of Sree Iswar Puri from whom Sree

Chaitanya exhibited the pastime of receiving initiation in the *mantra*.

Sree Pundarik Vidyanidhi has been identified with Sree Brishabhanu, father of Sree Radhika, of the Braja Leela. He made his appearance in this world in the village of Mekhala two miles East of Hat-hazari thana which is situated twelve miles to the north of Chittagong. His father's name is Banerwar Brahmachari. The name of his mother is Gangadevi. Banerwar is a descendant of Sibaram Gangopadhyaya. Pundarik's consort's name is Ratnavati. The Supreme Lord addressed Pundarik as 'father' and gave him the title of 'Premanidhi'. Pundarik is the Guru of Srila Gadadhar Pandit Goswami and the intimate friend of Sree Damodar Swarup.

The following particulars regarding Sree Pundarik Vidyanidhi are found in the Chaitanya Bhagabat and Chaitanya Charitamrita. He is called by several alternative names e.g., Vidyanidhi, Acharyyanidhi, Bhakti-Vidyanidhi, Premanidhi. He had a residence in Sree Mayapur quarter of Sree Nabadwip for the purpose of academic activities in the metropolis of learning and for residing in the neighbourhood of the Ganges. Premanidhi had a great regard for the Ganges. Unlike the followers of fruitive work (Smartas) who are indefatigable in bathing in the Ganges for being freed from

their sins, Premanidhi abstained altogether from such bathing for the reason that it would be a great offence to touch the holy water with his feet. He paid his homage to the Ganges by visiting the holy stream during night. He never saw the Ganges during day-time in order to avoid the sight of persons who washed their dirty limbs in her stream which issues from the Feet of Krishna.

Vidyanidhi was a scholar and had opened an academy at Sree Mayapur in which he used to teach his pupils. With the exception of two persons, viz., Mukunda and Vasudeb Dutta, no one knew that Vidyanidhi was a devotee of Krishna. The external conduct of Vidyanidhi was the exact opposite of that of the devotees who follow the rules of the Shastras.

Gadadhar Pandit was of the same age with Sree Chaitanya. He was spontaneously averse to all worldly attachments from his very infancy. He had never any taste for anything else except the service of Krishna by all the faculties of his pure soul. Mukunda had a great regard for Gadadhar. Vidyanidhi resided in Chittagong and occasionally came to Nabadwip. When Vidyanidhi came to Nabadwip on one of his visits Mukunda informed Gadadhar of the arrival of a great devotee and proposed that he would take Gadadhar to him

as Gadadhar was always eager to have a sight of pure devotees.

Gadadhar found Vidyānidhi to be so unlike a devotee in his external conduct that he thought that he could not be a Vaishnava at all. Gadadhar found Vidyānidhi comfortably seated on a beautifully made couch on which was spread a great quantity of the most costly cushions and the best silks. There was a great number of the softest pillows of different sizes draped in silk. The fine bed had a triple canopy with an exquisite curtain. Rich caskets full of carefully prepared betels were placed within his reach and also goodly mirrors. The room was most sumptuously fitted up. There were several costly *jharis* and a richly decorated *dola* was kept ready as conveyance. Vidyānidhi had a most beautiful person which was attended to with great assiduity. His hair was exquisitely combed. His dress was of the finest quality. He resembled a great prince rolling in luxury. He was constantly chewing the betel and looked into the mirrors and appreciated with a smiling face the redness of his lips.

Gadadhar misunderstood the real nature of Vidyānidhi. Mukunda noticed the thought in the mind of Gadadhar. In order to dispel his doubt Mukunda began to sing the shlokas in the Bhagavatam about Putana. "How can a person be without love for Krishna

Who was grateful for the motherly affection of Putana for Himself and rewarded her by conferring the position of a mother although she had made Him suck the poison which had been applied to the nipples of her breasts which she offered to the Divine Infant by feigning the affection of a mother?"

This went to the heart of Vidyānidhi. He was so struck with the sense of his guilt for having no love for Krishna that he could not avoid giving vent to his remorse which made him forget every other consideration. The coverlets, pillows, canopies, caskets were all kicked away. His costly apparel was torn to shreds. Vidyānidhi lost his senses and rolled disconsolate on the bare ground and was not calmed till full six hours of the day had passed.

Gadadhar expressed to Vidyānidhi his sorrow for doubting his devotion and Mukunda interceded for pardon for his offence. Vidyānidhi clasped Gadadhar in his arms drenching his body with his copious tears. Gadadhar then prayed through Mukunda for the favour of initiation from Vidyānidhi who was pleased to accede to the request. Gadadhar, the most intimate associate of Sree Chaitanya from His Infancy, is identified with Sree Radhika of the pastimes of Sree Krishna.

(To be continued)

Ramblings

HAVING been born in a Kulin Brahmin family I learnt from my very early life to look down upon Vaishnavas and only a short time ago I held the view that the present degenerate condition of Bengal was due in no small measure to the religious Teachings of Sree Chaitanya. Thank God, I have lived to change my ideas, having been fortunate enough to come in contact with true Vaishnavas. A short sketch of the circumstances through which I had to pass before I could submit myself to the Gaudiya Vaishnavas is of the nature of a duty that I owe to myself, to the pure Vaishnavas and to the public at large.

Sometime in July 1928 I saw an ascetic of the Gaudiya Math for the first time at Dhanbad. One evening a meeting was held in the Dhanbad Town Hall where all the gentry of the town were present and Tridandi Swami Srimad Bhakti Padip Tirtha Maharaj was delivering a lecture on 'Duties of souls'. In the midst of his lecture when the Swamiji was saying, "Vaishnavas should be simple and free from hypocrisy etc." I had the audacity to stand up with a view to put certain questions; but I was made to sit down as it was not thought proper to disturb the

speaker in the midst of speech. The Swamiji, however, agreed to listen to me at the close of the meeting. As the meeting continued a little late in the night I had not the patience then to wait so long and the Swamiji thus found me absent when the meeting was over.

The next morning, however, a gentleman came to my residence at H— and informed me that the Swamiji who was putting up near the railway station, had sent him for taking me to him. I told the young graduate, a brother of a friend of mine, that I had no time to see any Swamiji then as I was busy in writing up my officer report. My attitude towards this young man at the time was anything but friendly for the reason that he was found counting beads with his body marked with *tilaks*. I often passed uncharitable remarks against him to his brother for his Vaishnavism. I got an opportunity of delivering a religious sermon to him by saying that I was following the religion more by earning money and maintaining my family than he by counting beads and marking his body with *tilaks*. I now understand how people may sometimes commit offence by pronouncing opinions on matters about which they

have no specific knowledge. The present system of education is also responsible for this distrust of symbolism in religion. I, however, expressed my desire to see the Swamiji in the afternoon if possible.

In the afternoon I went to the quarters of Babu N—who happened to be a neighbour of mine. Here I met N—Babu and A—Babu. As the Swamiji was absent at Jheria, A—Babu wanted to know my questions which were :—
(1) How can ordinary people like ourselves distinguish between real and false Sadhus ?

(2) What would be the result if a really good man falls into the hands of a pseudo-guru and what if the reverse ?

(3) What, if both are good or both are bad.

I had already thought out the reply for myself and when I found that they were corroborated by A—Babu I came to have some regard for him and was just going to leave the place, when the Swamiji came in. I found them all uttering shouts of greeting, singing praise to somebody. I thought the Swamiji was singing his own praise. I now know that they were all singing glory to Sree Guru Deva. From what little I could hear from the lips of the Swamiji, I considered him to be a most haughty and insolent person whose only business was to find fault with other religious sects. Besides when

I heard that he was busy in collecting money, I could not take him to be a *Sadhu* at all. While leaving the place I was asked to purchase some of the publications of the Math but I did not think it prudent to waste my money in that way. After this I did not hear anything more about the Gaudiya math for about three years.

Soon after this I went to P—on transfer where the *Kirtan* of a renowned singer (*Kirtanya*) was being held in many places. One morning I went to the Bankipur Hari Sabha where the Bhagabata was being read and explained. The subject matter was the birth of Sree Krishna and I enjoyed it most, shedding profuse tears. The reason for my shedding of tears was that my eyes are naturally effusive. I cannot go through a sentimental portion in a novel without shedding copious tears. One day the *Kirtan* was being held at Gobghar just near my residence and I with my family went to hear it. The subject this day was '*Kunja Bhanga*'. I was sitting beside Professor S—who was a friend of mine. After sometime I was telling him that it was impossible for me to stay on and I must go away. The words uttered by the speaker could not have any but the vilest meaning for me and perhaps also for the majority of the audience although the speaker was trying every time to impress on the mind of his hearers that the words had

a spiritual meaning. I was thinking in my mind that if I had the power I would have stopped the *Kirtan* then and there and inflicted exemplary punishment on the speaker for undermining the morals of the people in that way. Besides what would people, belonging to another religion, think of the Hindu religion after hearing such *Kirtan*? I then left the place in the midst of the performance.

Shortly after this I met with a bad Railway accident at S—in May 1929 when two Inter class compartments were blown off the line and fell over the high bank and I was a passenger in one of them. My scapula was fractured and it took me three months to recover from the effects of the injury. It was after the accident that I came to have some sort of a real faith in God when I felt that in my helpless condition after the accident my life had been saved in a most miraculous way by the direct interposition of Providence.

I was reciting the Gita from my early life but now I felt that the following of the teachings of the Gita in life and not only reading it, was imperatively necessary. I think I turned over a new leaf from that time.

After my recovery I came to B—. Here I came across a copy of James Allen's "The Life Triumphant". Before this also I had read some of the works of Mr. Allen and now I became his

admirer. Then I purchased the following books :—

1. Sri Chaitanya Charitamrita,
Basumati Edition.
2. From Poverty to Power By
James Allen.
3. Life's Inspiration By
Lily Allen. (Mrs. James Allen)
4. वाणी By Rajani Sen
5. कल्याणी Do
6. Gitanjali By Dr. Rabindra Nath Tagore.

These books with the Geeta and some of the Sanskrit slokas which are recited at Sabarmati Ashram of Mahatma M. K. Gandhi, I used to read every morning. I became such an admirer of Mr. Allen that I thought that I had found out a Guru in him and that I was going to share in his "The Life Triumphant". I was now self-sufficient and was anxious to help others.

It was at a time like this that in Feb. 31, I was transferred to C—. I once went to the Satchidananda Math and met Prof. N—who asked me to come to the Math in the evening to hear *Kirtan* but I could not do this as my residence was at some distance from the Math.

In April, 31, I was transferred to P—and remained there till the end of July 1931. A day or two before the Ratha Jatra, while leaving my office, I met Rai Bahadur S—who had come to P—to see the festival, In the course of

our conversation he referred to the Gaudiya Math saying that their main Math was at Mayapur (Navadwip) and that the *Sādhus* of the Math were really good persons having no connection with females etc. I was interested to hear this. He then wanted me to accompany him to the Purushottam Math, a branch of the Gaudiya Math that evening to hear the recitation of the Bhagabata. I readily agreed and in the evening I with the Rai Bahadur went to the Math where the chapter dealing with the stealing of thickend milk (घृत) by Gopinath in Sree Charitamrita was read and explained by Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj. We were both very much impressed by hearing the recitation.

Shortly after this I came back to C—and this time it so happened that my residence was just attached to the Satchidananda Math. The annual anniversary ceremony of the Math also commenced at this time and four of the Tridandi Sannyasins of the Gaudiya Math including Bharati Maharaj were present. I had the opportunity to hear *Kirtan* and recital of the Bhagabat from the lips of Bharati Maharaj for a number of days. I also used to see Prof. N—in the Math and discuss religious matters with him at times. I was gradually being attracted towards Vaishnavism as preached by the Gaudiya

Math which appeared to me to be so very different from what I had known Vaishnavism to be so long and against which I had all along cherished such a strong prejudice.

After the annual ceremony was over all the Sannyasi Maharajas left C—except Srimad Bhakti Srirup Puri Maharaj. In the beginning I took him to be the juniormost among the Sannyasins, as he appeared to be so simple and unostentatious. I, however, found him easy of approach at all times and used to put to him all sorts of questions about religion. I was gradually attracted towards him by being satisfied to find that his replies could remove my doubts in all cases. What struck me most was that he was never annoyed with me at my repeated questioning. I used to pass the major portion of my time in his company hearing Harikatha from his lips. As a true Vaishnava Swamiji often used to tell me that he was not at all learned and wished me to hear Harikatha from the other more learned Swamijis at Calcutta and from his Gurn Maharaj.

At this time the religious exhibition of the Gaudiya Math was being held at Calcutta and it was by the advice of Puri Maharaj that I went to Calcutta to see the exhibition on one day's leave. It was on this occasion that I first saw His Divine Grace Paramahansa Srila Srimad Bhakti Siddhanta Saraswati

Goswami Maharaj and listened to Harikatha from his lips from 4.30 P. M. to 9.30 P. M. on 20. 9. 81. I left the Math with the impression that after all I had found out a real Sadhu. Among those present that day was Lt. Col. Dr. D. P. Goil, I. M. S. Principal of the Calcutta Medical College. Next morning I came to the Gaudiya Math and remained there the whole day.

On my return to C—I missed the company of Srila Puri Maharaj who had in the meantime left for Calcutta. His absence was felt by me most keenly and I wrote a letter to him that very day to which he also very kindly sent a reply.

The Puja holidays came and I had a mind to spend it in good company. I saw N—at his residence who also advised me to go to the Gaudiya Math and then to his Guru Maharaj who was in the up-country at the time. He preceded me by a day or two. On arriving in Calcutta I could not, however, go to the Math but started for my home.

I met some of the Bramacharins of the Gaudiya Math on my way on board the steamer who gave me to understand that Tridandi Swami Aranya Maharaj was also going in the same steamer with them to L—, which was only 2 miles off from my native village. I was very happy to hear this and met Swamiji Maharaj who very kindly recited Harikatha for some time and

advised me to see him at L—the next day. I arrived home the next morning and immediately started in a boat for L—. I met Srila Aranya Maharaj there who also expecting me. We then went to the house of Dr. N—where Swamiji explained to us the first few slokas of Sri Chaitanya Charitamrita. He also made a nice distinction between the worship of Durga or Mahamaya and Joga Maya or the Spiritual Power of Godhead. I returned home in the evening and felt that the day was well spent.

It now became necessary for me to go on a month's leave. I thought of spending the leave in the company of *Sadhus*, consulted Prof. N—and was advised by him to see Tirtha Maharaj in Calcutta and to act according to his advice. I was reminded of my hostility towards him at Dhanbad and welcomed the idea of making amends. Arriving in Calcutta I enquired from the Gaudiya Math on the phone if Tirtha Maharaj was there but was informed that he had gone to Sreedham Mayapur. I then went home.

On the expiry of my leave I joined my work at P—in the middle of December, 1981. This time I used to go to the Purushottam Math almost daily and had the opportunity of hearing Harikatha from *Sadhus* there. I now became very anxious to have my *Diksha* (initiation) from Srila Prabhupad. .

An opportunity presented itself when I was informed that His Divine Grace was proceeding to Madras. On the 8th January, 1932. I accompanied Nadiananda Brahmachary Prabhu of Purushottam Math to C—by the Puri Express and there at 1 A. M. when the Madras Mail arrived from Calcutta we could have a sight of His Divine Grace. On this occasion I was supremely favoured by His Divine Grace who was pleased to impart to me the Sree Nama and was also pleased to explain to me the ten offences against Sri Nama. I now know that His Divine Grace showered His causeless mercy on an unworthy and fallen creature. The next morning I returned to P—from Khurda Road. At P—we were expecting to have a sight of His Divine Grace once again but he did not come. I then left for Ch—on transfer. From here with one week's leave I went to the Gaudiya Math in Calcutta and thence to Sridham Mayapur (Nabadwip). I returned to Calcutta on the Vyas Puja day and witnessed the grand ceremony there. His Divine Grace however, was absent in Madras on the occasion for the first time and so I had to come back disappointed. From Ch—I came to B—on the 17th March, 1932, and on the 19th I started for

Sreedham Mayapur where I intended to witness the celebration of the Birth Day Anniversary of Srīman Mahāprabhu on the 22nd and also to see if I could receive the favour of initiation from His Divine Grace. Halting for a day or two in Calcutta I reached Sreedham Mayapur in the evening on the 21st March. The next morning while I was passing by Bhakti Bijoy Bhaban, Acharyyatrika Sripad Kunjabehary Vidyabhushan addressed me and said, "M—Babu, I have spoken to His Divine Grace and He has agreed to give you initiation".

The joy in my mind on hearing these words knew no bounds. For a moment I could hardly believe what I had heard. I at once ran to Sri Chaitanya Math and returned to the Bhakti Bijoy Bhaban. His Divine Grace was pleased to impart to me the holy Mantras and my heart's desire was fulfilled.

I now have no other desire than to hope for advancing in my life of Divine Service through the causeless mercy of His Divine Grace by having unflinching faith to the Lotus Feet of Sri Gurudev and by being able to serve Hari, Guru and the Vaishnavas through the power of Service bestowed on me by His Divine Grace.

The Mystery of Creation

GODHEAD is inferred by the rationalising faculty of conditioned souls as the final cause of this manifest world. This inference also seeks to incorporate Godhead with mundane phenomena by assigning Him a mundane nature. This objectionable process is sought to be set forth in a plausible form by means of all the poetry and philosophy of our worldly outlook. Persons, who are unduly addicted to the things of this world, require a justification of this worldly course. They accordingly approach problem of creation of this mundane world with this foregone conclusion. The so-called argument from design illustrates this prejudiced attitude towards the all-important problem. It assumes that this world is ideally good place and, therefore, its maker is also full of all goodness. It also imagines a source of evil that necessarily exists independently of Godhead and supposes that this second entity is responsible for all the miseries that afflict us here. It further infers the nature of Godhead Himself from our experience of the good i.e. enjoyable side of this world and in a fit of causeless gratitude, exempts Him from all responsibility for the evils the prevalence

of which can not be denied. The hardened worldlings are inclined to think that the world is an all-round good place and there is no evil and no Satan in it. These persons are the rank worshippers of everything mundane for its own sake and are also not at all disposed to question the propriety of such a course. This is the real materialistic attitude. These unreserved lovers of phenomenal Nature include some of the greatest of our poets, philosophers and thinkers. They are never weary of singing the glories of Mother Nature and hope to receive their all from Her Bountry.

But there are dissentients who hold a differet opinion on the subject. The Hebraic thought is not optimistic. The generality of the old Indian sages are also pessimistic in their estimate of these benevolent gifts of 'Mother' Nature. They, indeed, brand her as a witch and demoness. The conception of a Satan by the semitics is due to the consciousness of the real existence of evil. Hebraic thought does not declare the mundane world to be wholly bad in itself but as corrupted by Satan. They cherish the hope that the world will one day be cleansed of its evil and thereby become identical with Heaven.

or Paradise ensuring the uninterrupted felicity of all its residents. This world is really loved. It is also regarded as being on the whole a really lovely place. But its enjoyability is checked and thwarted by the preventible prevalence of evil. This world is an unnatural mixture of both evil and good principles. Its good principles require to be established in their pristine purity by the elimination of all evil. Freed from the barren of evil the innate goodness of this mundane creation will proclaim the glory of its creator in the befitting manner. This much-desired consummation is supposed as being thwarted at present by one of the quondam servants of Godhead Himself, viz., Satan who is doing all this mischief for gratifying his causeless hostility to Godhead and to this perfect world. Satan is allowed by Godhead to practise his villainies against the otherwise innocent but inherently helpless inhabitants of this ideal realm.

The Hebraic conception of the nature of the phenomenal world falls in with the theory of its creation by Godhead at a certain definite period of time. It is held to have been created originally as an ideal place of residence for all His creatures. But this Great Purpose of the Creator was not destined to be fulfilled. The tragedy has been due to the invasion of Satan, the embodiment of all evil. But Godhead

will triumph over Satan in the long run and re-establish His Absolute Rule over this world as it actually prevails in Heaven.

The point, that calls for notice in regard to the above theories advocating or denying a so-called creation, is that the world is admitted to contain certain positive principles of goodness. Those, who disbelieve the theory of a creation, assert that the material world is perfect as it is and that there is no incongruity to be got rid of. This perfect nature of the world, according to these thinkers, is gradually unfolding itself to our cultured minds by the triumphant progress of scientific knowledge and the day is not very distant when Science will eliminate all contrary misapprehensions regarding this world and make it the consciously realisable, tangible Paradise that it really is and deserves to be if only we agree to be happy. There is no Godhead apart from this world. Or rather the Principle known as Godhead is no other than the world itself. There is no occasion for pessimism. The evil is subjective, apparent and temporary. The good is real, innate and permanent. Our business is to love this world with the fullest unhesitating ardour and everything will come right through such love.

The Bhagabatam does not endorse the semitic view of creation but for a

very different reason from that of the materialist. It puts before us a very complicated positive proposition. This world is not Godhead, nor is it all a good place in itself. There is a personal Godhead. Godhead is present in this world without being of it. Godhead is comparable to the Sun, this world is like darkness. This world consists of the principles of real apparent good and real apparent evil. None of these principles can furnish any clue to the Transcendental Absolute Nature of Godhead. On the contrary both of them act as obstacles to prevent the sight of Godhead as He really is.

The difference is not one of degree. It is one of categories. Is this world really a good place fit to be our permanent abode? The Bhagabatam says emphatically, 'No'. Materialists and Anthropomorphists say, 'yes'. The latter who pose as religionists assert that they are able to find out the beneficent purpose of Godhead Who intends this world for our permanent residence, and are convinced that they are fully justified in cherishing such optimism. These religionists propose to prove the validity of their contention with the help of the empiric Sciences on which they also depend for making available the true interpretation of the revealed Scriptures. In other words both the materialists and anthropomorphic religionists want to localise the Absolute

to this phenomenal world and within the supposed expanding scope of their limited vision. They put the cart before the horse by insisting that they have a foretaste of the Truth even while their vision actually continues to be angular and shifting, and that they have it by the very means of such defective vision.

The Bhagabatam wants us to discard the guidance of our defective vision for finding the Truth. It is only to the perfect vision that the Absolute Truth reveals Himself. This perfect vision itself is necessarily a corollary of an absolute position. This phenomenal world and our present defective vision are correlated to one another and both of them subsist together by their very constitution. They are the inseparably conjoined co-effects of a common cause. They can be also only a certain included aspect of the absolute position. But it is a denying aspect. The process of denial contains a tempting and assuring face which is no less deluding than the positively discouraging face. The so called good and the so-called evil of this world are equally devoid of any relevancy to the Absolute Who alone can have any abiding value of His Own.

The activities of the physical body and the mental sheaf now dominate and cause our clouded vision. They are ineffectual for supplying our real want.

That want may be defined as the longing for the sight of the Absolute. The physical body and the mental sheaf together with their inseparable correlative of this phenomenal world are depriving our soul all access to the Absolute plane by dangling the prospects of the limited and transitory. The soul finds himself compelled to avail the suicidal help of these entities for all his activities in this world. But this cannot be his own natural position. He finds himself temporarily out of his element in an uncongenial surrounding by means of the physical body and the quasimaterial mind. If he could find his corresponding body and

mind he might, thereby, regain his natural position in the Realm of the Absolute.

The mystery of the phenomenal creation, therefore, appeals to a soul, who is disposed to question the necessity or desirability of prolonging his residence in this world, as being relative to the process of his own incarceration in his physical body and mind. The two things go together. Why has he been deprived of his spiritual body and mind? Who made this phenomenal world for providing apparently infinite scope for the operations of his physical body and mind to which he is condemned to devote himself by his conditioned existence?

Message of Shree Krishna Chaitanya

(Abstract of a speech delivered by Editor in the Town Hall at Mysore on 21.6.32)

SHREE Krishna Chaitanya, though He came four hundred years ago, is Present among us when His Words are explained anywhere in this world. His Message has little connection with our ordinary ideas. It is something supernatural. It refers to the transcendence. There are times to peep

into the transcendence by many of us ; but most messages have got contaminated ideas of our worldly talk. Shree Krishna Chaitanya had no ambition to speak anything that would facilitate sensuous activities. Ordinary religionists spoke much about things which we grasp by our senses. But Shree

Krishna Chaitanya has told us some, transcendental words which, although they have affinity to ordinary ideas and things, should not be confused with the mundane plane.

It is necessary first of all to know His standpoint. He spoke on the devotional lines. Devotion is not a mental exploitation when such words are talked of a region which is beyond our sensuous scope. But we are to see things in that line in as much as we are adaptable to hear things which we often meet in this world. But we must not, therefore, confound the words meant for transcendence by taking them in the same category with those meant for mundane things.

In the first place He has not departed from the ideas and hymns of the Veda, the Sruti, the Upanishads. He had no ambition to talk anything not supported by the revealed Scriptures. He said that the Transcendental Sound is to come and regulate the senses at present working to get some fruit by our actions; but whatever result may come out of our onward acts will be for our individual purpose, our friends are not profitted thereby. So some jealous activities are found among our friends even when we talk of fruitive results. The Transcendental Sound regulates the senses which are always troubling ourselves to secure some riches for our own which is not shared by others and so

we expect some hostility from friends and foes as well. But He says that the Transcendental Sound will bring love, an aptitude of love, uniting us with the Absolute. Though we are shaky we should not be disturbed rapturous performances. He says that love is the principal subject to be roused up, now lying in a dormant condition. We have affinity for and are deluded by outside features of things which tempt us more or less and captivate our senses. Such things seem to trouble us in the long run. But we require perfect peace and real severance from painful sensation. So our predilection is found to welcome what is pleasing to our senses. There are deluding aspects which often deprive us from the sight of the inner face. We should be cautious not to accept what is presented by the senses. The senses require regulation. Everything is shifting. We can trace nothing here that is permanent. Time will change everything. The Absolute is never changed.

We should hear everything about the Absolute; otherwise we will confuse Him with ordinary things, with perishable things. Our empiric activities will not allow us a permanent standing ground which will not be changed. Our standpoint of the thirtieth year proves false in our fiftieth year. Our growing experience

adds more knowledge to our stored up conceptions. These are sometimes changed. This convinces us that what we consider as Truth is shaky and meant for the time being and will not serve us all along.

We should be ready to receive the Transcendental Sounds instead of the mundane sounds that are found in the Lexicons. Ordinary sound is examined by the others senses. We reserve the right of examining every mundane sound that enters our ear by the four other senses. If the latter do not admit its validity it is summarily rejected. These senses are not fit to scrutinise the validity of Transcendental Sounds. Our previous experience will show which sounds should be examined. If they target anything of this world we should have every opportunity of examining them by our other senses. Our previous experience will decide whether they are to be welcomed.

But when the Transcendental Sound makes His appearance we must not be troubling with the challenging mood and suppose there is any other face. The two sounds are quite distinct from one another. The mundane sound is meant for entities which have figure, odour, taste, etc. Heat, for example, can be perceived by the targetted sound. But it is the seeming feature which need not tally with the actual substratum. So there is a

distinct reference between the two sounds.

All Transcendental Sounds go to show One Object, the Absolute. Wherever there is any deviation that is liable to be perished. Absolute Sound has got His peculiar face and should be welcomed at all costs. We are vitally interested in that thing. The very description of Transcendental Sound will tell us that the Sound is identical with the Object, Qualities, Activities and has got a complete distinction from mundane sounds and that the Transcendental Sound is equipped with all cogent potencies that will regulate all other senses.

Mundane sound is invigorating us to come in contact with the world. When our attempt is for the Absolute we run no risk. When we want the sound to come to us we deprive the Absolute, we do not receive the Transcendental Sound. The Transcendental Sound is strictly restricted to the Thing. So the Absolute is to be determined when we determine our self. Any distorted view will not allow us to approach the Absolute.

First of all we should examine our self. If we think we are mind and the external body the Transcendental Sound would have no effect on us. It would be mundane sound. The sound himself would tell us that the external body is a garment of the inner astral

body and both of them are the two wrappers of the soul who, in his dormant condition, incorporates these two and misses to determine his own real nature. The external body is perishable, the internal body is transformable. Our mind in the morning is different from our mind at noon and so on. It is changed with the rolling of time.

We cannot rely on the mind and our mental speculation. All of us are busy in making our mind control everything relating to ourselves. This does not admit the conception of the Absolute. The mental conceptions are all changed. The property must not be confounded with the proprietor. Our external body is our property. It is perishable and there is no certainty of its retention. In Egypt the body was preserved. The process was thought necessary for the reawaking of the soul. The materialists see the externality of things. They observe that the combination of material particles produces animation. So the external is scrutinised by the materialistic sciences.

But the idea cultured by the intellectual people is that knowledge is eclipsed obscured by interception of ignorance (*vivartanada*) i.e. wrong conception of things which deludes us in regard to the Truth. The back-ground of time and space intercepts our visual range. *Chinmatra* or perfect knowledge is

required to know what we are. This view is different from that of the materialists who want to establish all knowledge as identical with the background of our conceptions. One party thinks that the spirit comes out of these things by a process analogous to that of effervescence. The other party holds that knowledge is impeded by the material molecules that form the opaque mass which disturbs and prevents us from examining the entity. This gives rise to the conception of Immanence. There is an inner face in regard to which we are liable to be deluded by the operation of the external face.

In the first place we should undertake to determine the nature of the self. We should know that we are eternal. If we had been for a few days it would be very dark, indeed. It is the idea of the semites that this is the only life we have. According to them the conception of metempsychosis is a hallucination to dissuade us from the immediate necessity of learning the Absolute Truth.

The empiric truth is to be carefully distinguished from the Absolute. It is analogous to the distinction between the glow-worm and fire or between the mirage and water. The outward feature is not to be trusted. Lime-water outwardly resembles milk. The apparent face is not identical with the Immanence, the

soul or the substratum. In determining the self we require to find our real position. Are we products of material things? Are we the Oversoul? This problem requires to be solved as we shall leave the external body after a time. These incorporations are likely to deprive us by their associations in time.

When the question of 'Time' is brought forward we find that, we are eternal. When we attend to the problem of 'knowledge' we find that our mixed ignorance cannot give us any relief. The soul should be blissful. We do not require unpleasant things. The external body and astral body do not serve our purpose. If they were so life would be troublesome and we would necessarily be pessimist. There is an optimistic view to oppose pessimism. If both are discarded we would know what we are. It would result in our considering that we are part and parcel of the Absolute liable to foreign invasion. Incorporations require to be severed for the realisation of our permanent situation.

Sree Krishna Chaitanya has told us that we are part and parcel of the *Tatastha Shakti* (Marginal Potency) of the Absolute Who has got numerous potencies. These potencies are classifiable into three departments. The human soul is situated in an intermediate position as distinct from the

Bahiranga Shakti (External Potency) which is perishable and the *Antaranga Shakti* (Internal Potency) Who is eternal. The external potency offers the reflected intercepted view of the Activities of the Absolute. This supplements the system of *Vishistadvaita* (Distinctive Monism) or rather that system is given some additional knowledge by the introduction of the *Tatastha Shakti* (Marginal Potency).

We are not substratum. Had we been part and parcel of Godhead there would be no misery. As we are realists we cannot think that we should turn idealist, that we should suppose every thing to be simply a deluding feature and that observed objects are nothing but delusions and that we should consider ourselves to be the Oversoul. But it is not so. We are not the substance. We are potency. The position of the *jiva* is a part of the *Tatastha Shakti* (Marginal Potency) that can enjoy, cease to enjoy and go back to his original position. In the devotional mood he can offer his services to the Absolute instead of picking up servants from this world which is the plight of the deceptive brain. These are but baits and traps and will not lead us to the Absolute. We are not part and parcel of the substantive Entity Godhead but of His *Tatastha Shakti* to serve the Absolute. The determination of the self will lead us to that very Thing.

Impersonal Sectarianism

ENGLISH philosophical thought from Bacon onwards has been rightly opposed to the contentless speculation of Mædival Scholasticism that led to no useful result except the multiplication of endless controversies. The Monistic philosophy propounded by the ancient sages of India represented by the systems of Buddha and Sankara is the bequest to this country of a suicidal taste for a barren theology which failed to really target the Absolute but was and has since been dishonestly dangled before the perplexed judgment of its victims as offering the substantive termination of the quest of the Absolute.

But although it may sound a little paradoxical it is none the less the fact that the Monistic Theology of Sankara is not the bequest of Scholasticism but of the School of Inductive Science represented by the Baconian system. If one starts with the assumption that the Absolute is to be found by the process of induction from the observation of the phenomena of Nature he can arrive logically only at the alternative of the two solutions that are associated respectively with the names of Buddha and Sankara. Buddhism and Monistic interpretation of the

Vedanta have accordingly found universal acceptance in the materialistic West dominated by the Baconian Inductive empiric thought. The observations, on which the Monistic system in India has been built up, are supplied by the Materialistic system of the Samkhya philosophy. The analysis of phenomenal Nature offered by Samkhya has remained unassailable and has been accepted by all philosophical Schools in India. It is much more thoroughgoing than any naturalistic system as yet propounded in the Western countries.

The idealistic Monistic system has consolidated the sectarian opposition of all shades of atheistical thought against the realistic methods and findings of the seekers of the Absolute. To the people of this world the idealistic Monistic opposition to the Truth has necessarily appeared in the light of a defensive operation for the vindication of the freedom and legitimacy of human thought. The point cannot be properly elucidated unless one is taken a little beyond the scope of empiric thinking.

The process of empiric induction may be defined as an effort to increase and co-ordinate our experience of this world for the purpose of knowing how

to behave towards Nature for attaining any desired result. Nature is supposed to be the provider of all our requirements. She is found not to offer her gifts to those who are not prepared to take the trouble of wooing her in the way that is dictated by herself. This loyal and submissive wooing is represented by the Inductive systems.

Applied to the quest of the Absolute the most careful observation of the process of Nature has brought to light the fact that Nature is the negation of the Absolute. The Inductive philosopher cannot go beyond his major and minor premises both of which he receives from his direct observation of Nature. He is, therefore, reduced by his own logic to the necessity of disallowing the very existence of the Absolute. He is, however, confident of attaining the final solution of all worldly difficulties and wants by the process of observing and classifying the phenomena of Nature under the two correlated divisions of physical and mental occurrences.

In regard to the mental phenomena the inductive philosopher has not neglected to acquaint himself with the nature and process of the working of the senses and the mind by the instrumentality of his physical body and limited mind. The mind is found to be differentiated from the inner senses which are externally served by their respective physical organs of sense.

The mind is considered to be both observer and observed of itself. The mind is observed to consist of a cognitive principle and thoughts which are the objects of its apprehension. The thoughts are the connecting link between the mind and the physical world. The thoughts do not think. The mind as the cognitive principle is the unity that synthesises and employs the thoughts for obtaining from Nature, by their means, the necessities and amenities of bodily and mental living. This is observed to be a limited process bounded by the conditions of time and space. The inductive scientist knows nothing that is not so limited. He practically denies, at any rate as far as his mental explorations warrant, the existence of a soul who is independent of the conditions of the mental and bodily processes.

The substance of the mind is not capable of improvement into an entity that is altogether different from itself. It can only be improved within itself. The process has been given the name of "evolution". The qualities and powers of the mind tend to be extended by practice. The mind is nevertheless subject to decay in the same manner as the physical body. It is not, however, considered to be altogether unthinkable to be able to avoid such decay with the progress of scientific knowledge. It has been possible to achieve a measure of apparent success in this respect.

But the mental and physical worlds, which are indissolubly bound together for the observing individual, are not Absolute, but are, by their very constitutions, subject to the conditions of time and space. The Absolute Who reserves to Himself the right of not being exposed to the physico-mental observer of this world, is the eternal substratum transcending all limitations. If this only logical nature of the Absolute is ignored it necessarily condemns such an assertive individual to the hallucinations of impersonal sectarianism.

The Baconian system rightly neglects the validity of all conclusions that are sought to be reached in regard to the operations of physical Nature from the starting-point of insufficient observation. Such defective procedure leads to sterile scholasticism but the inductive scientist has no mis-giving regarding the absolute validity of his own findings verified by the testimony of the senses of a really cautious observer of Nature. He never suspects that the testimony of the senses is itself undependable. It can yield only hypothetical conclusions which necessarily fall short of the Absolute Truth. One who lives in glass houses must not throw stones. The empiricist has no legs to stand upon when he undertakes to indulge in his talks about the Absolute.

But this radical defect of procedure and point of view does not always

exercise the expected sobering influence on his otherwise cautious temperament. The Protestant movement in Europe is also not always free from such inconsistency. It is not our purpose to under-estimate in any way the value of individual judgment even in the quest of the Absolute. But the individual judgment that can properly be exercised towards the Absolute must be consistent in itself. If the physico-mental process is relied upon for finding the Absolute the individual judgment is balked of its legitimate due. Neither does the quest of the Absolute involve the want of any necessity for accurate observation by persons who are alive to the limitations of the senses, all facts and occurrences that have a direct or an indirect bearing on the problem.

Revealed Scriptures and the writings and pronouncements and careers of self-realised souls have provided the world with a great assemblage of such spiritual facts and occurrences. The inductive method has to be applied to this great body of accumulated evidence. But this has to be done without any previously formed empiric prepossessions based upon the observation of the phenomena of Nature by our defective senses. The Scriptures assure us that if we perform this task with humility that does not ignore the inadequacy of our present equipments we would be enabled by the process itself to be delivered

from tyranny of our adventitious physico-mental casings.

It is necessary for all of us to be able to realise the Truth. But a bundle of hypotheses that alone can be presented by the Baconian system exclusively directed to physical Nature and which, in the hands of pedants, has been only too willing, both in this country and elsewhere, to ignore the paramount claims of spiritual facts to our best submissive attention, can never be accepted as anything but a delusion if it is claimed to be at all true in the absolute sense. It is necessary to expunge once for all such speculations from the theological literatures of the world in order to relieve humanity from the deliberate offence of confounding the mundane with the spiritual which has been the parent of all disruptive differences on the subject of Religion. It is only when the religious differences are composed that the world can have a real function and a real objective which will unite without suppressing the fullest play of the individual judgment. The mis-application of the Baconian system has been the cause of

the colossal failure of Protestant theologians in their task of producing real conviction in their opponents and is responsible for imparting to theological investigations its ugly character of impersonal sectarianism which passes for Religion in the fashionable circles of the modern Philistines.

Impersonal sectarianism has given birth to its concomitance of a pseudo-liberalism. The impersonal sectarian affects to possess equal tolerance for all opinions and practices. Is this consistent with the actual findings of the Baconian system in the fields of the Natural sciences? Does Mathematics, the most liberal of all the empiric sciences, tolerate all opinions? Impersonal sectarianism seeks to avoid all responsibility for its theological opinions by extending its seemingly uncritical approval to heterogeneous opinions on the subject of Religion. It has been responsible for the prevailing loose thinking on the subject of Religion that is the greatest stumbling-block in the way of obtaining a real hearing for any consistent treatment of the subject.

Shree Shree Chaitanya Bhagabat

MIDDLE PART

CHAPTER III

(Continued from P. 29, July, 1932)

- 151 While thus He spake all externality of the
Lord departed
And the Lord stormed greatly in the Mood
of the Weilder of the Plough.
- 152 The Lord loudly demanded "Fetch Me
wine, do fetch Me wine" ;
The ears all but split to hear His thunder-
ing sound.
- 153 Said Sribas Pandit, "Hearken, my Lord,
The wine Thou ask for is with Thyself ;
- 154 "He to whom Thou give'st alone may
have it".
The trembling devotees looked on from
afar.
- 155 All that company of the Vaishnavas
thought in their minds,
"Verily there is some good reason for this".
- 156 The Lord, His Eyes red with passion,
spoke in broken improvised verse ;
He laughed and swung His Body like
Sankarsana.
- 157 Presently as the Lord became His Own
proper Self,
The Friend of Rama explained to all the
meaning of the dream ;
- 158 "I understand, indeed, My Mind runs on
to this,—
A certain great personage has come to
this place.
- 159 "I have told you all before this,
'I shall have a meeting with some great
person'.
- 160 "Make haste Haridas, hasten Sribas
Pandit !
Go ye out and look about you to find if
any one comes from any direction".
- 161 By command of the Lord the two great
Bhagabatas
Roamed joyfully over all Nabadwip,
watching in all directions.
- 162 As they did so they spoke to each other,
'May be it is Lord Sankarsana Himself
Who has come even now'.
- 163 Both of them were mad with joy as they
went about searching ;
But they could never get the least trace
of any clue.
- 164 Having looked into all Nadia for three
quarters of the day
They returned to the Lord having found
none.
- 165 Both of them made their submission to
the Feet of the Lord,
"There could be found no new-comer by
any external evidence.
- 166 "The abodes of the Vaishnavas, sannnyasins
house-holders,
The homes of even the pashandis, we have
searched all places ;
- 167 "We have looked up all the tract that
bears the name of Nabadwip.
We have not been, O Lord, only to those
villages that are out-side.
- 168 Gaurachandra laughed on hearing the
words of both ;
By this trick He taught that Nityananda
is very hard to find ;—
- 169 Some who sing Gaurachandra and
accept His Divine Appearance
Take to their heels if they but hear the
name of Nityananda.
- 170 One worships Govinda but does not
recognise Sankara !
For this offence many will hie to the
abode of the god of death.
- 171 In this Appearance of the Lord,
Nityananda is very much hidden ;
He alone may find who is shown by
Chaitanya.
- 172 Who through ignorance maligns his
nature, which is profound beyond measure.
Loses the disposition to serve Vishnu even
after receiving the same.

- 173 Sribas and the other Vaishnavas fully
knew his nature ;
They did not find him ; this was only to
serve the end of the fun.
- 174 The Lord after a while said laughing,
'Let all of you come with Me and find him
out'.
- 175 Flushed with joy, all the devotees in the
company of the Lord
Set out on the quest, saying, 'Glory be to
Krishna'.
- 176 Taking all the devotees with Him Lord
Sree Gaurasundar made His way
To the house of Nandana, being aware of
everything.
- 177 The jewel of a great personage was sitting
there,
They all saw, equalling the resplendence
of crores of Suns.
- 178 Divine-possession without objective is
impossible to describe ;
Full of the bliss of Divine meditation he
laughs constantly.
- 179 On realising the activity of his supreme
devotion
Lord Viswambhara bowed to him with
all His associates.
- 180 All the companions of the Lord remained
standing in the attitude of reverence ;
No one spoke any word but all of them
looked on in silence.
- 181 The Supreme Lord Viswambhar stood in
front of him ;
And Nityananda recognised—the Lord of
his life.
- Song (In Kedara raga)**
- 182 The Form Biswambhar equals the God of
Love,
- With His Divine Perfume, Divine Garlands,
Divine Apparel
- 183 What is the sheen of gold by the side of
that Form ;
The Moon longs for the sight of that Face ;
Burden
- 184 Stealers of all minds Sree Gauranga and
Lord Nityananda
Roam the city in the company of the
devotees.
- 185 What are stringed pearls to have a look
of those Teeth ;
To have a glance of the arrangement of
that Hair deprives all faculty
of consciousness.
- 186 Looking upon those twin expanded
reddish Eyes
One seems to be aware that there are no
other lotuses.
- 187 Those two Hands extending to the Knee,
that Bosom exquisitely high
On which shines the sacrificial thread so
delicately fine.
- 188 His Forehead bears the beautiful upward
tilak
And all His Limbs, bare of ornaments,
captivate all minds.
- 189 What are crores of gems to the sight of
His Finger-Nail ;
What does the nectar avail to the sight
of that Laughter !
- 190 Sree Krishna-Chaitanya is the Life of
Nityanandachand
At Whose Twin Feet sings Brindabandas.
Here ends the third chapter entitled 'Meet-
ing with Nityananda' in the Middle Part of Sree
Chaitanya Bhagabat.
- (To be continued)

Ourselves

Mysore :—Editor started from Ootacamund on June 17, on an invitation from H. H. the Maharaja Bahadur of Mysore arriving at Mysore town the same afternoon. On the 20th, the Maharaja Bahadur was pleased to listen to the Message of Sree Chaitanya from his lips and made sympathetic enquiries about

the activities of Shree Viswa-Vaishnava-Raj Sabha. On the 21st, the Editor lectured in English on the Message of Sree Chaitanya at the Mysore Town Hall. On the 18th he paid a visit to the temple of Chamundeswari. He visited the Mysore Oriental Library where he was shown the famous collection of manus-

cripts by Dr. Shyam Shastri, and also the Maharaja's Sanskrit College where he was most cordially received by all members of the teaching-staff and students. All the leading persons of Mysore met the Editor in an enquiring spirit throughout his short stay there. The magnificent Dam on the Cauvery and the historic ruins of Srirangapatam, the Capital of Hydar Ali and Tippu Sultan were also visited by him.

Bangalore :—Their Holinesses Srimad Bon Maharaj and Srimad Tirtha Maharaj lectured on "The Message of Sree Chaitanya" at the Intermediate College Hall on June 27 and 28. Sir Puttana Chetty, retired Dewan of the Mysore State and Sir C. V. Kumarawami Shastriar, retired Chief Justice of the Madras High Court, presided.

On July 6 Srimad Aprakrita Bhakti Saranga Goswami Prabhu, Secretary Sree Viswa-Vaishnava-Raj Sabha, has an interview with H. H. the Maharaja. Bahadur of Jaipur (Rajputana) at the Jaimahal Palace. His Highness was pleased to express his keen interest in the activities of the Gaudiya Mission which has a historic connection with the Jaipur Raj Family.

Kovvur, Madras :—On July 5th the Shree Bigrabas of Shree Shree Mahaprabhu and Gangharbika-Giridhari were solemnly installed by the Editor at Sre: Ramananda Gaudiya Math at Kovvur in commemoration of the Anniversary of the Meeting of Rai Ramananda and Shree Chaitanya on the occasion of Godavary Pushkaram in 1512 A. C. The substance of the conversation between Rai Ramananda and Shree Chaitanya, embodying the highest teaching of the Supreme Lord in a systematic form, was placed before the people of the Presidency, who had assembled for their Pushkaram bath in the Godavary, in an English garb in the brochure 'Rai Ramananda' which was written by the Editor for this special purpose.

Bhubaneswar, Orissa :—The Editor re-organised Shree Tridandi Math at Bhubaneswar on July 14th.

Sree Gaudiya Math, Calcutta :—His Holiness Srimad Nemi Maharaj lectured on "The Geeta and its philosophy" in the Natyamandir of the Gaudiya Math on June 19th.

Swamiji Maharaj gave a very learned lecture, which took three hours in delivery, on "The Principle and Practice of Devotion" at Matrimandal, Sashti-

tala, Howra-Shilpur, on June 25th on the invitation of the local Pandits.

Nainital, (U. P.) :—His Holiness Srimad Giri Maharaj delivered a series of lectures at Nainital during June 30 to July 12. His Holiness lectured on "The importance of Religion at the present crisis", on June 30 at the Indian Club Hall at Tallital; on "The distinctive character of the preaching of Sree Gaudiya Math" on July 4 at the 'Rock House' of Lala Ram-bharas Agarwala; on "The Devotional Practice in the Geeta" and "The means of attaining Devotion to God-head", on July 10, 11, 12, to the members of Shree Shree Geeta Satsanga of Mallital. The Raja Sahib of Pilbhit Rai Bahadur Madan Gopal Sardana, Rai Sahib Krishnananda Joshi and other leading persons took a personal interest in the preachings of Swamiji Maharaj.

Thakur Bhaktivinode :—The eighteenth anniversary of the disappearance of Thakur Bhaktivinode was celebrated at all the Maths on July 8. Their Holinesses Sreemad Parbat Maharaj and Sreemad Bharati Maharaj conducted the anniversary celebrations at Shree Purushottam Math, Puri. Their Holinesses spoke on "The career and teachings of Srila Thakur Bhaktivinode to a large gathering of ladies and gentlemen who had assembled for the Car Festival from all parts of the country. The function at Sree Godruma Samadhikunja was performed by the devotees of Shree Chaitanya Math, the teacher and students of Thakur Bhaktivinode Institute and other assembled people.

Cuttack, Orissa :—The Annual Celebrations of Shree Sachchidananda Math commenced on July 6 and continued till July 31. His Holiness Srimad Bharati Maharaj arrived at Cuttack on July 6 to conduct the devotional functions.

A New Publication :—"Rai Ramananda" pp. iv + 84. This brochure in the English language from the pen of the Editor was noticed in the July issue of this Journal at page 31. The book throws a new light on the subject of amorous love of the milk-maids of Braja for Sree Krishna by placing the function in its true perspective which transcends all current conceptions regarding the nature of Divine service. The Book should be read and re-read by all persons who are interested in the Message of Shree Chaitanya.

Maths associated with Shree Viswa Vaishnava Raja Sabha :

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THE HARMONIST

OR

SHREE SAJJANATOSHANI



EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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THE HARMONIST

OR

SHREE SAJJANATOSHANI

Vol. XXX

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NO. 3.

Message of Sree Krishna Chaitanya

It is necessary to get rid of all hallucinations. But how to do so? The Sruti says that unless we submit to an expert we cannot get rid of our hallucinations. "My deluding power, surcharged with the triple mundane quality, is Divine and unfathomable. He can get rid of this hallucination who submits to Me alone." As long as we are in the measuring temperament we would be deluded. These senses measure limited things. The Absolute is immeasurable. As long as we measure things to please ourselves we shall make enemies. If we think that we are Oversoul and nobody is friend or foe, we commit a blunder. We find that

we have friends and foes. As we are realists we have to go by the facts which are otherwise. There is difference between one man and another. So we should not push the idealistic thought to make it prevail in that way. It would be a confusion of thought if we suppose ourselves to be identical with the Absolute. In that case we would reject devotion by the fallacy of *vivarta* which denies the reality of the phenomenal existence. Although the phenomena delude us we should enquire about immanence and transcendence and try to get inside. We must be careful about the foreign elements. We must not trouble about that

treacherous soil. We must take lessons from the Guru (i.e. spiritual guides) who is an expert in meddling with those things.

What is to be received after being extricated from this troublesome position? According to some Paradise, *Bihista* or *Swarga* would suffice, where we shall have everything. We should be active for securing all we want. Some recommend something for this purpose. But these recommendations are full of conflicting thoughts. In order to get rid of these changeable things and the risk of losing our acquisition we may set about guessing and try to arrive at some form of conventional or so-called real truth by surmise, after the manner of the Greek philosophers. But the Absolute has His position apart from all guess-work drawn from the phenomena. The speculative truths are castles built on the mind. The mind and body are *upadhis* or external casings. The real thing is different from either. We devise various methods in order to eliminate these external factors. Some think that we should be recipients of all pleasures. But all these pleasures are only for a time. There is no incessant felicity anywhere. "On the exhaustion of the stock of acquired merits the denizen of *Swarga* reverts to the mortal world." When we exhaust our riches we find our poverty.

By merging with the Oversoul we become a non-entity. We seek after pleasure and not after pain. We don't subscribe to Bishop Heber and other idealists. As we really feel pain we require to sever our connection with painful things. If we think we shall get sufficient enjoyment in the next world we should adopt the method recommended by Sabara Swami, Jaimini and other professors of the cult of fruitive activity. We are to receive these things as the fruits of our actions. This is the cult of *karma* (fruitive activity). To be annihilated in the Absolute is the fruit of the activity of *jñana* (abstract empiric knowledge).

The devotees have no such erroneous views. They say that if we are to to the Absolute, we have to functionise our eternal senses and abstain from indulging in mundane sensuous activities. If the medium of empiric knowledge is analysed, we find that such knowledge will spell trouble for us. We require to get rid of our gross and astral bodies. The astral body undergoes transmigrations, according to our desire, to some other frames which are subject to the processes of growth and decay. The soul is free from all this. He is incessantly blissful. Therefore, all foreign things should be eliminated. '*Anartha nivritti*' is wanted. What is not wanted is to be driven out.

from our stock. If we always welcome trouble, the process of unwinding will not succeed. Our soul is to be set free from external contamination. All perishable values require to be eliminated. Then we shall find that we have got devotion. We are devotees. The Transcendental Sound will reveal this to us. The Transcendental Sound will be the agency. It is thus that *Namabhajana* will enable us to secure our end.

Therefore, Sree Krishna Chaitanya has told us to place our reliance solely on the Name of Hari. "*Harernama Harernama Harernamaina kevalam, etc.*" In this Iron Age, when conflicting thoughts are puzzling us to the utmost, we must not accept the advice of a sufferer whose advice will never hold good for the eternal time. When the question of eternity is concerned, the sound should be eternal sound, void of all wrong ideas and thoughts that will inflict miserable conditions. So we should be careful not to accept these things. Jesus' command, "Do not take the name of God in vain" has been wrongly interpreted. We should not call upon God for supplying our needs. God should not be regarded as our servitor. But it is wrongly explained by pseudo-teachers. The *Sloka* "*Harernama etc.*", repeats the injunction several times and bids us go on calling upon the Absolute. There

is no other performance, no following of concocted advice which gives only deceptive relief. The Transcendental Sound has got the potency of regulating our other senses, so that we may not confound mundane sound with Transcendental Sound.

Sree Krishna Chaitanya taught Grammar. On His return from Gaya, He told His pupils that there is no other word except Krishna. In *vidvat-ruchi* received by the unalloyed soul there would be no demarcation between the sound and the object. If we talk of things transcendental, our present senses will fail to grasp them. Ordinary sounds have only a present-day need not required after death. The Transcendental Sound will bring us into touch with the Oversoul. The name, as a Nature's product, should not be confounded with the Name of Godhead Who is Indivisible Knowledge (*Advaya Jnana*). All sounds are of help if they are meant to be identified with the Absolute and not with phenomenon. If we are recipients of sounds for our purpose, it will make us miss the Absolute Sound. The Absolute Sound is required to carry us to the region of the Absolute. There is no other agency. Our eyes are defective and make us see only the mirage by way of apparent sight. Any departure from the method will prevent us from catching the spirit of the transcendental communication.

If Jehova is taken for Moloch, we miss the actual entity. So we should be sure about the Transcendental Sound. We must not accept the one for the other, Moloch for Jehova.

We practise cruelty against the All-Love by sacrificing our own self. *Dharma, artha* and *Kama* should never be recognised as our final goal. We may have these for a time, or may lose them, or hanker for something else. "On the depletion of our stock of merits by enjoyment, we revert to this mundane world from Paradise". In the case of our subscribing to the theory, "I am the Brahman", proposed by the impersonalists, we are liable to lose our entity which has got a manifestive face. Why should it be sacrificed at the altar of impersonalism? When we call a doctor, if he prescribes a big dose of arsenic to rid us of the present trouble, it would be an act of treachery on his part, as we did not call him for any such purpose. Remedy for our troubles can only be had by devotion and not by knowledge. This is stated by the *Bhagabata* in the *Sloka* "*Jnanepayasam* etc". In this phenomenal world, on its three planes, we would not be able to surmount all manner of ignorance by our own efforts. We would get the desired result, if we did not make any empiric effort nor receive any empiric help which will sometimes

prove efficacious without permanent effect.

Devotional aptitude will lead us to the chanting of the Transcendental Sound if we get the actual Transcendental Sound with all potencies. We often get the wrong thing. Do not chant the Name for elevation or salvation, by which you will entangle yourself instead of attaining to the service of the Absolute. If you are minded to meddle with mundane things, you will not surely welcome the Transcendental Sound and will miss the opportunity. An expert knows that there is no other means for attaining the service of the Absolute but the guided aural activity for catching the Transcendental Sound. It is only from such a person that we can have the true interpretation of the Veda. A true professor, who is familiar with the manifestive eternal nature of the Absolute, and not an empiricist, may alone give us the Transcendental Sound. Who may seem to be like the mundane sound. Persons who cannot determine the nature of the self, run after divergent ideas. "*Byabasaayatnika buddhi* etc." The *Ekantins* have the privilege of getting to the Absolute. Others cannot cross the mundane conditions. The Transcendental Sound offers the only method by which we are enabled to get over our limitations. .

Advent of Sree Baladeva

SREE Krishna is Godhead Himself.

His Appearance, in the enlightened cognition of the *jiva* soul, is preceded by that of the plenary cognitive essence himself. The plenary, cognitive potency, that is the support of all secondary cognitions, belongs to Sree Krishna. As a matter of fact the *jiva* souls emanate from the marginal portion of this plenary potency. All manifestation of cognitive existences as distinctive entities that serve Sree Krishna in all diverse offices, has got as its source the substantive aspect of the plenary cognition. Sree Baladeva is that Face of the Divinity Whose Will is obeyed by the aspect of the plenary cognition which brings about the manifestation of the substantive existence of all spiritual entities. The manifestation of the material stuff of all mundane entities is brought about by the operation of the deluding aspect of the same Face of the plenary cognitive potency under the controlling direction of the Divine Will exercised by Sree Baladeva. Sree Baladeva is, therefore, the Manifestive Centre of the Divine Personality, Who guides the operations of His plenary potency in providing the substantive existence of all spiritual and mundane entities who are the reciprocal

personalities in the Pastimes of Sree Krishna.

The Manifestive Facsimile of Sree Krishna, Sree Baladeva, is realisable by the constituents of his power as the Sole Wielder of all compelling Force of the Divinity. Sree Baladeva is the Object of worship of his constituents by the process of reverential awe and homage. It is never possible for any entity to serve Sree Baladeva on a footing of equality, still less of superiority. Such behaviour would be in direct contradiction to the very nature of their reciprocal situation.

Sree Baladeva is the Elder Brother of Sree Krishna. Both of Them are the Sons of Sree Vasudeva, Their Father, and Sree Devaki Devi, Their Mother. In the case of Sree Baladeva Sree Rohini Devi, the co-spouse of Sree Vasudeva, is the proper Mother. Sree Baladeva is conceived by Sree Devaki Devi as her Son but is subsequently transferred to the womb of Sree Rohini Devi by that Face of the plenary cognitive potency who provides the dynamics of all Activities of Sree Krishna. In other words Sree Baladeva manifests his appearance initially in the pure cognitive principle in order to make it fit to receive Sree Krishna.

Sree Baladeva continues in the womb of Devaki as the abode of Sree Krishna. He leaves behind in the womb of Devaki his serving portion when he is transferred to the womb of Sree Rohini Devi. Thereupon, in due course, he is born as the son of Sree Rohini Devi.

Sree Baladeva is the manifestive extension of the Personality of Sree Krishna. The birth of Sree Krishna implies the pre-intervention of Himself for manifesting the particular activity. This intervention is not itself the activity for which it prepares the way. But Sree Baladeva requires to be served by the pure cognition, if it is to be enabled to conceive Sree Krishna. The personality of Sree Baladeva is, however, conceived by Sree Devaki Devi for being transferred to the co-spouse of Sree Vasudeva to be the object of the latter's specific motherly affection. In the case of Sree Rohini Devi, Sree Baladeva is a transferred conception which does not lead to the birth of Sree Krishna. But, instead, it is Sree Baladeva Himself who fills the position of her son in the manner that corresponds to the birth of Sree Krishna from the womb of Sree Devaki. The conception of Sree Baladeva by Sree Devaki therefore, issues out in the appearance of Sree Balarajna as the son of Sree Rohini Devi. The receptive function, that is directed to the manifestive

facsimile of Sree Krishna as a final object of devotion, has also an eternal situation in the pastimes of Sree Krishna, second only to that of the similar function directed to Sree Krishna Himself.

The manifestive facsimile of Sree Krishna has his corresponding pastimes with his respective reciprocals. These pastimes are also eternally enacted on the identical plane on which Sree Krishna manifests His activity. The service of Sree Baladeva is a distinct, but integral part of the pastimes of Sree Krishna. The servitors of Sree Krishna are also servitors of Sree Baladeva, with the sole exception of Sree Radhika and her constituents. This reservation makes the service of Sree Radhika the specific service which is exclusively directed to Sree Krishna without being shared by Sree Baladeva as the co-object of Her worship. On the other hand it is Sree Baladeva who has to serve the wishes of Sree Radhika as Her junior associate in Her service of Sree Krishna. As the elder brother of Sree Krishna, having a prior and superior claim to the service of all the servants of Sree Krishna, Sree Baladeva has no *locus standi* in the sphere of the service of Krishna by Sree Radhika.

It is now possible to deduce the nature of the relationship of the *jiva* soul to Sree Baladeva. The *jiva* soul,

in his eternal position, is a constituent reciprocal of the personality of Sree Baladeva. Sree Baladeva has a double personality. He is the Wielder of the compelling Will of Sree Krishna. The Will of Sree Baladeva is carried out by that face or the plenary potency who manifests the substance of spiritual entities. The substantive principle of the *jiva* soul is manifested in the same way and is controlled by and owes allegiance to, Sree Baladeva. It is never possible for the *jiva* to forego his constitutional dependence on the power of Sree Baladeva. But the service of Sree Baladeva, as the ultimate object of worship, cannot also lead by itself to the confidential service of Sree Krishna under the direction of Sree Radhika. In other words, there is an eternal distinction between a constituent, and, therefore, unavoidable and a freely elected, and, therefore, also freely avoidable function. In the service of Sree Krishna by the *jiva* soul, under the direction of Sree Radhika, the significance of the one is merged in the other by way of subordination which seems at first sight to be wholly impracticable.

The mercy of Sree Baladeva can alone enable the *jiva* soul to attain the service of Krishna. This need not be construed as implying that the service of Sree Baladeva is identical with that

of Sree Krishna. The service of Sree Baladeva is characterised by awe and reverence. The service of Krishna is marked by unbounded confidence on the part of His servitors. But as a matter of fact the service of Krishna includes the principle of service that is due to Sree Baladeva. Confidence in Krishna is the result not of the absence but the abeyance of awe and reverence due to the predominance of His attractive sweetness which disarms all fear and hesitation. Those psyllanthropists, who think that it is possible for a worldly person to be on terms of familiarity with Sree Krishna, commit a sacrilegious blunder. Sree Baladeva keeps all such persons at a long distance from the neighbourhood of Sree Krishna and even from himself. The conditioned soul commit an offence against Sree Baladeva the moment he is inclined to wordliness. The taint of wordliness can be got rid of only by the mercy of Sree Baladeva. The soul, purified by the mercy of Sree Baladeva, is permitted access to the transcendental realm of Sree Baladeva for serving Sree Baladeva by the faculties of the pure soul on the plane of the Absolute where the Divine Majesty is fully manifested to the view of the serving soul in Sree Vaikuntha, the eternal realm where Sree Baladeva, in his form of Sree Narayana attended upon by Sree Lakshmi Devi, is served

by the infinity of the associated extended particles of his plenary power.

By mere reading of descriptions of the realm of Vaikuntha, that are found in the Scriptures, the conditioned soul does not attain to the realm of Vaikuntha. The mercy of Sree Baladeva is never shown to deliberate offenders. It is this fact which makes even souls, who are free from all worldly hankerings, afraid of Sree Baladeva. It is Sree Baladeva whose secondary potency manifests herself by the will of Sree Baladeva as this mundane world in which no offender against her iron laws is treated with the slightest consideration. In such circumstances it becomes impossible for the offending *jiva* to expect any help from Sree Baladeva. This is really so.

But both Sree Krishna and Sree Baladeva possess the quality of causeless mercy and supreme magnanimity. Sree Baladeva is identical with Sree Nityananda in the same manner that Sree Krishna is identical with Sree Gaurasundar. Sree Nityananda is the magnanimous Self of Sree Baladeva. He is the Dispenser of the manifestive magnanimity of Sree Gaurasundar, as Sree Baladeva is the Wielder of the manifestive substantive power of Sree Krishna. Sree Krishna and Sree Baladeva are Autocrats. All entities are compelled by Sree Baladeva to

render unconditional obedience to Sree Krishna. There is no question of persuasion. Sree Gaurasundar and Sree Nityananda support all entities by giving them the power as well as the inclination for rendering service to Sree Krishna. In other words, the inclination and power to serve Krishna are as much the gifts of Krishna as the penalties by which that obedience is absolutely enforced. Sree Baladeva is the centre of all force realisable as compelling energy. As Nityananda, he is also the centre of all force realisable as persuading and helping energy.

The *jiva* soul is related to Sree Baladeva as servant to master. The *jiva* soul is not a subjective portion of Sree Baladeva. Sree Baladeva is the subjective facsimile of Sree Krishna. Neither is *jiva* the plenary counter-whole of Sree Baladeva. The *jiva* soul is an infinitesimally dissociable counter-part or potency of Sree Baladeva. The Bhagavata contains the narrative of the circular amorous dance of Sree Baladeva in the company of his associated counterparts, the milkmaids of Braja. The Rasa Pastime of Sree Baladeva in Braja is distinct from that of Sree Krishna, although it corresponds to the same as regards its substantive quality. The highest service of the *jiva*, as *jiva*, is that of Sree Baladeva in Braja. When the *jiva* attains to the service of Sree Krishna,

his reciprocal position to Krishna involves his continuation in the reciprocal relationship to Sree Baladeva. This subordination does not interfere with his unconditional obedience to Sree Krishna. This is true only in the

case of the service of Sree Baladeva. The service of Sree Krishna, therefore, does not preclude the equally real and independent simultaneous service of Sree Baladeva on the part of the *jiva* soul.

The Genesis of the Principle of Evil

IT is not possible for man to ignore the real existence of evil in the life that he has to lead in this world. The principle of evil has, indeed, its existence in the human mind. It is not altogether an inexplicable, spontaneous instinct, but embodies a very real element of rational judgment. To be addicted to the pleasures of the senses in any undue measure, that destroys all self-control, is universally regarded as a morally condemnable state of the mind. It is a fact that every one is really liable to fall into such evil condition. Therefore, the existence of evil is not something that is merely imaginary and unaccountable. All persons admit by their conduct the possibility of the prevention and amelioration of this evil. It is, therefore, quite reasonable to undertake a serious enquiry into the causes that

bring about the appearance of the principle of evil.

In order to prevent any real misunderstanding regarding the nature of the issue, it is necessary to proceed by defining the principle of evil. There is, in the first place, the naturalistic conception, which identifies the principle of evil with the absence of knowledge of the laws of physical Nature. That mode of activity is defined as evil, by this school of thinkers, which transgresses against the laws of Nature. According to this rule, the study of the physical Sciences can relieve a person from the necessity of following the evil course. It is claimed to be self-evident that, with the advance and diffusion of the knowledge of physical Nature, the principle of evil has been rapidly disappearing from the life of man. In opposition to this

optimistic view the idealists maintain that no conduct can be considered as really good that does not take into account certain principles which are not derivable from the inanimate operation of material forces. The principle of love may prefer to act in opposition even to the laws of physical Nature, in order to be loyal to its own higher ideal. The idealists accordingly seek to find the real explanation of moral conduct in the laws that regulate and originate the conscious activities of the human mind. The human mind is perfectly free to choose its own course. It always acts with a conscious purpose. That purpose aims at the realisation of a certain state of itself that appears to it to be worthy of attainment.

The naturalistic school assumes that it is the purpose of every person to seek to avoid inconveniences that result from ignorance of the laws of physical Nature. But this cannot be the purpose itself. The knowledge of the laws of Nature can only enable a person to make use of the forces of nature for gaining his own end. It is certainly useful as a means to the end. But the end itself is settled by the absolutely free choice of the individual. If one likes to undertake a journey from Calcutta to London in a short time, he may be helped by the means of quick transport rendered available by the progress of scientific knowledge.

But the progress of scientific knowledge has nothing to do with his intention of undertaking such a journey. According to the idealists a person is desirous of going to London from Calcutta for the reason that his being in London appears to him as a better condition for himself on the whole than his being in Calcutta. In other words no person is satisfied with his present condition and every one is desirous of a change for the better in accordance with his individual judgment. The idealists, therefore, define the principle of evil as a state of the mind that appears to it to be undesirable or unworthy by reference to the ideal state. The knowledge of the laws of physical Nature may help in realising the ideal, but is not itself the ideal.

All schools agree that the purpose of all human activities is to realise the truly happy condition. But as the ideal of the truly happy state happens to be different in the case of different individuals and is also different for the same individual at every different moment; these differences produce a conflict of interests and ideals rendering their complete realisation impossible. What a person decides at this moment, may be upset by his own decision at the very next moment. The activity of one person is condemned by another as immoral from the latter's point of view even when the former may suppose

himself to be in the right. In these circumstances the principle of evil can have only a tentative and shifting existence. But although such a state of things cannot fully satisfy the conditions of a clear definition of entity, it is nevertheless possible to indicate its nature in the above manner.

The principle of evil then has a reference to the particular nature and requirements of every individual at any particular moment. He prefers a certain ideal and condemns all activities that are not in accordance with the same. The contemplation of such activity by another person also makes him unhappy. The pessimistic school in India and in other countries has proposed the stoppage of the mental function itself as the only method of getting rid of the problem of evil. But the pessimists do not propose any substitute for filling the void. Moreover, it is impossible to retain one's existence by stopping the mental function. The proposal amounts to an advice of self-destruction. Had this been feasible it would destroy both good and evil. The pessimists do not propose to abolish also happiness. If the whole of life were really unmixed misery then also there would still remain the necessity for finding the means of unmixed happiness.

The principle of evil is thus traceable partly to the nature of the

mental function and partly to the environment. Both of these are antagonistic to our unalloyed permanent happiness. Is it possible to avoid both of them without committing suicide and find lasting happiness beyond the reach of these disturbing entities? We get the information from the Scriptures which is available to our souls. The information itself supplies the environment for the exercise of the function of the soul which it evokes. The initiative in the process is taken by the other side. The process resembles that of awaking a sleeper by another person who is already awake. The waking person takes the initiative. In the case of the mental function the initiative is with Nature. The sleeping person has experience of dreams which appear to him without his having to seek for them. In the same way he can be awaked only by outside initiative. But when he is once awake, he is also in a position to act by himself. In his dream he imagines that he is able to act as he likes. But as a matter of fact this is not true. The limbs of a sleeping man cannot be moved by him even although he may be dreaming that he is actually moving them. The difference between the mental function and the spiritual is analogous to that between the dreaming and the waking person. It would be truer to say that the mental function is like a very bad

dream on the whole and, therefore, it compels the dreamer to try constantly to get rid of the misery that it entails. The dreamer also never suspects that he is dreaming or that he could get rid of his dream by becoming awake.

The various speculations regarding methods by which the philosophers propose to get rid of the admitted miseries of life are no more effective than the devices that may be imagined by the dreamer. All such speculations are discovered to be futile as soon as the dreaming person awakes from his dream. The Scriptures propose the abandonment of all mental function directed to the mundane environment. This is unintelligible to the dreamer because he does not know and cannot know any other function or environment. But there is a very important difference between a dream and the conditioned state of the soul. The dreamer cannot hear the voice of any waking person during sleep. But the conditioned soul can hear the voice of the soul who is not subject to the mental function or to the mundane environment. The unfettered soul speaks to the conditioned soul in the language that he can understand, but which refers to the unknown function and the unknown world. If the conditioned soul really gives his attention to what he hears from the unfettered soul, he can regain by his own effort his waking condition.

But he is free not to choose to do so.

The principle of evil accompanies the principle of good in our worldly life. If there is no evil there cannot be also any earthly good. They are the complementary aspects of an indivisible function. Those, therefore, who propose to eliminate earthly evil in order to secure ununited earthly good, engage themselves in a wild goose chase. The earthly evil as well as the earthly good flow from the same cause namely the fettered condition of the soul. In the unconditioned state there is neither earthly good nor earthly evil. This cannot be understood unless the dreamer chooses to awake from the state of sleep by being attentive to the message of the Scriptures conveyed to him by unfettered souls.

The conditioned soul can become free from the bondage of this world if he chooses to attend to the teaching of the Scriptures. He can not get rid of the conditioned state unless he follows the Scriptural method. In this world no person can gain his object unless he obeys the laws of Nature. On the plane of the free soul one has also to submit to the laws of that world in order to gain the objects of desire. The difference between the two worlds lies in this that whereas it is never possible to obtain what we desire in this world, it is always inevitable in the spiritual world to

obtain the complete fulfilment of all our desires. But just as one is free in his choice of the right course in this world he is similarly and no less free to choose between the right and the wrong method on the threshold of the spiritual realm. It is in this 'no man's land', lying between the mundane

and spiritual realms, that the principle of evil makes its appearance in association with the principle of mundane good as the result of the free choice of the wrong course by the soul in his own unbalanced position in the whole scheme of existence.

Appearance of the Devotee in the World

THE appearance of the devotee of Krishna in this world is an event of as great a significance as that of Godhead Himself. Those who are theistically inclined should be in a position to know how rare in this world is the disposition for the unalloyed service of the Divinity. If the service of Krishna is regarded as being on a level with the mundane activities, a person holding such an opinion may erroneously suppose that the devotees of Krishna, being so plentiful in this world, require only the average attention that is due to them as a number of individual human beings. This is the psilanthropic attitude and the one that is ordinarily prevalent among the so-called cultured classes of all countries at the present moment. To persons holding such a view the appearance of the devotee of Krishna may seem to be

more important than that of the non-devotee. How can it be possible for them to agree with the followers of Sree Chaitanya, Who maintains that the worship of the devotees of Krishna is a higher function than even the worship of Godhead Himself?

The worship of the devotee need not be confounded with the apothotic performances of the psilanthropists. The worship of the devotee is the worship that is due to the Guru. The devotee of Krishna is the World-Teacher, Who alone can help the non-devotee to obtain the service of the Divinity. Any service rendered to the devotee, is service rendered to Krishna. Krishna receives no service except what is rendered to His devotee. Krishna receives no service from one who discriminates between His devotees as recipients of his unconditional obedience.

The devotee is not served by any partial and withholding submission. The devotee of Krishna has to be fully obeyed. No devotee of Krishna must be less than fully obeyed. If the full obedience is withheld from the least of the devotees of Godhead, it renders a person incapable of rendering the full service to Godhead and His servants all along the line. All the devotees of Krishna are not of the same order. The devotees are graded into the lowest, the intermediate and the highest classes in accordance with the greater or less development of the serving disposition. But even the lowest devotees are located above the mundane plane and as such are absolutely free from all inclination to misappropriate any service for their own use, as is inevitable in the case of all conditioned souls. Any service, therefore, that is rendered to the lowest of His devotees, reach the Lotus Feet of Krishna without being in any way intercepted by the agent.

The above brief discussion is necessary in view of the fact that the *sadhu* is regarded even by well-informed persons as an entity who cannot be amalgamated with the ordinary concerns of this world. The point of view, that is inculcated by the Scriptures, is that the *sadhu* must be given the place of honour in all our worldly affairs. Unless this is done unreservedly the worldly function acquires the quality

of the practice of calculated hostility to Krishna. The *sadhu* has to be served on his own terms. Any worldly affair in which the *sadhu* is invited to join, thereby requires to be performed under his absolute direction. This involves no loss of freedom of initiative on the part of the organisers of the function. The *sadhu* requires to offer our service to the Absolute. He does not want to put himself in the place of the Absolute, as is done by all non-*sadhus* who are allowed to take the lead in any affair. The same reason, which leads us to retain the initiative in the hands of persons, who inspire trust, should logically lead to all initiative being placed in the hands of the *bonafide* servants of Krishna. Or, in other words, by honouring the *sadhu*, we entrust our affairs to the supreme guidance of Krishna Himself and are enabled to do so in the duly conscious way that is available in this world as well as in the Realm of the Absolute.

But we must certainly be on our guard against the tricks of the pseudo-*sadhus*, who want to misappropriate for themselves the unconditional service that is due to Krishna. No sincere seeker of the Truth need fall into the clutches of those hypocrites. It is a grave offence against the devotees of Krishna to honour the bogus *sadhu*. It is an unpardonable offence to fall into the clutches of the bogus *sadhu*.

by offering our services in any way to such a person.

Sree Viswa-Vaishnava-Raj Sabha invites all persons to join in their celebrations of the anniversaries of the appearances of the devotees of Krishna, as a duty that is enjoined by the Scriptures. They equally dissuade all persons from joining any celebrations in commemoration of the births of persons other than the *bonafide* devotees of Krishna. Both these principles of conduct are part and parcel of their worship of Krishna. They are also mindful to impress upon everybody that this generation owe a specific obligation in this matter to Srila Thakur Bhaktivinode for initiating the revival of the movement of unalloyed devotion to Krishna taught and practised by the Supreme Lord Sree Krishna Chaitanya.

The Advent of Srila Thakur Bhaktivinode is an event of the greatest significance in the history of this world and specially in the history of the present Age. The Harmonist is endeavouring to convey His interpretations of the Teaching and Practice of the Supreme Lord, identical with those His Eternal Associates, to every corner of the world. All of us are most vitally interested in the interpretation offered by Srila Thakur Bhaktivinode. No affair of this world in this present Age has a chance of being performed in the way that would be

at all acceptable to Krishna unless we offer our sincere homage to Thakur Bhaktivinode by being inclined to be guided by his disinterested counsels.

It is for rendering this universal homage to the greatest benefactor of humanity of this Age that Sree Viswa-Vaishnava-Raj Sabha holds the anniversary celebrations of the Advent of Thakur Bhaktivinode in all parts of the country on the day of His most auspicious Appearance in this world.

The homage, that is rendered to Thakur Bhaktivinode on the day of His Advent, is categorically different from any homage that is ordinarily offered to the mighty departed of this world's heroes and heroines. The essential difference between the two functions consists of the fact that the birth of the devotee of Krishna is not a mundane event at all and is, therefore, never liable to become an event of the past. The birth of the devotee of Krishna is as much an eternal event as the Birth of Sree Krishna Himself. Sree Krishna is not a Separate Entity from His Eternal Servitors. We are told by the Scriptures that Sree Krishna's Appearance in this world is preceded and followed by that of His Eternal Associates. But when Sree Krishna manifests His Visible Appearance in this world all His Associates also visibly appear to the view of mundane people in His Company. Sree

Krishna also appears in even a more accessible manner to the people of this world, when His devotee exhibits the *leela* of his birth to the view of the people.

It is an incomplete and misleading view that seeks to confine the interest of the event of the Thakur Bhaktivinode to a particular coterie, on the ground of any mundane relationships. The Thakur has no mundane relatives. He has no connection with any person who thinks Him to be liable to be born in the flesh in a particular locality of this mundane world and who wants to serve Him by being indifferent to the Voice of the Absolute Truth Who is Eternally Born with Him. If we are really inclined to serve the Absolute Truth, it is our duty to approach, with all humility, for rendering our unreserved homage, the lowest of the *bonafide* servants of Thakur Bhaktivinode, by withdrawing our recognition from all

those who are disposed to practise hostility to Sree Krishna under the guise of an external exhibition of mundane performances towards His devotee, whose transcendental personality and *leela* are located beyond the furthest scope of all worldly performances. It is a part and parcel of the Divine Scheme that the Judas Iscariots are also externally born in the Company of the Lord and His Associates. It is no small part of the duty of the perplexed people of this world at any time to be on their guard against the pseudo-followers of the *bonafide* devotee of Krishna, both during the period of his appearance in this world and after his disappearance. The number of such pseudo-followers of different shades have also a tendency to multiply, unless it be the Will of the Lord to reverse the course of the former Revelations for this Age which also no doubt He is fully competent to do.

Sree Pundarik Vidyānidhi.

(Continued from Page 43 August 1932)

ACHARYYANIDHI or Premānidhi proceeded to Santipur in the company of other devotees in order to meet Sree Chaitanya at the residence of Sree Advaitacharyya, when the

Supreme Lord was staying there for ten days after His acceptance of Sannyasa. Sree Chaitanya, on His return from the South took up His residence at Puri. Sree Premānidhi

came every year to Puri in the company of the devotees to meet the Supreme Lord. The resolution of the devotees to proceed to Puri to meet Mahaprabhu was first adopted when deaf Krishnadas brought to Navadwip the tidings of the return of Sree Chaitanya from the South. Among the names of the devotees, to whom Kala Krishnadas communicated the glad news, we find that of Acharyyanidhi. Two hundred Gaudiya devotees went to Puri to meet Sree Chaitanya on His return from the South. Sree Gopinathacharyya, Sarbabhauma Bhattacharyya's sister's husband, reached Puri in advance of the devotees on this occasion. Sarbabhauma had accompanied Mahaprabhu to Alalnath and returned with Him to Puri just at this time, on the expiry of the period of *Anabhasara*. King Prataparudradeva was at this time anxiously waiting at Puri on an assurance of Sarbabhauma Bhattacharyya that he would arrange for the meeting of the King with Mahaprabhu on the day of the approaching Car Festival. Sarbabhauma had given this assurance to the king after Prataparudra had confided to him his resolve to put an end to his own life if Mahaprabhu persisted in His refusal to see the King. On his return from Alalnath Sarbabhauma hastened to the King to communicate the news for allaying his great anxiety. At that very moment

Gopinathacharyya also presented himself at the same place. After blessing the King Sree Gopinathacharyya informed Sarbabhauma that two hundred Vaishnavas, who were devotees of Mahaprabhu, were coming to Puri. All of them were devotees of the highest order. They had actually arrived near the Narendra Tank. It was necessary to make proper arrangements for their residence at Puri. On this King Prataparudra said that he would issue orders to the Padichha (Supervising Officer) to provide all necessary accomodation for them and implored Sarbabhauma to show him in some way one by one all the associates of Mahaprabhu who had come from the Gauda. Sarbabhauma then asked the King to ascend to some convenient position of the Palace from where Gopinath, who knew every one, would point them out to him. Sarbabhauma added that he also did not know any of them but had a great mind to make their acquaintance and that Gopinathacharyya would introduce also him to them all. Then all three ascended to an advantageous position of the Royal Palace and watched the road as the company of the Vaishnavas approached that part of the town. Gopinathacharyya pointed them out one by one. We find the name of Vidyanidhi among the foremost of the company. When, shortly after, Mahaprabhu met the gathering of the

devotees at the residence of Kashi Misra, among the devotees who had the privilege of receiving His special praise, as they were held in His embrace, was Vidyānidhi, who is mentioned in that connection with Chandrashekhar Acharyya and Gadadhar as the persons who were co-recipients of such high praise. After the cleansing of the Gundicha, Mahāprabhu took his seat in the Garden near the temple of Nrisinghadeva in the company of His devotees. Kashi Misra and Tulashi Padichha sent thither all different varieties of *Mahāprasāda* for five hundred persons. The devotees were then seated for honouring the *Mahāprasāda* in a graded order in line after line. In the first row Mahāprabhu Himself took His seat with twelve of His associates of whom Acharyyanidhi was one. Sarbabhauma Bhattacharyya afterwards was given a seat there with the permission of Mahāprabhu. Mahāprabhu used to sport in the water of the Indradyumna tank in the company of His devotees. There was a competition in the pastime of splashing water against each other till one of two combatants took to his heels. Vidyānidhi and Swarup Damodar were the rivals on these occasions. Mahāprabhu subsequently commanded Prabhu Nityānanda to manifest the Religion of loving devotion in the

Gauda country and forbade him to come to Puri. But afterwards Nityānanda, disobeying the command of Mahāprabhu, led a party of devotees from Nabadwip to Puri. Vidyānidhi gladly joined this party. That year after the departure of the other Vaishnavas to Gauda at the end of the rainy season, Vidyānidhi stayed behind at Puri and remained there the whole year. Swarup Damodar was his most beloved friend and the two lived together at the same place for spending the time in mutual discourse about Krishna. Vidyānidhi at this time conferred the *mantra* on Gadadhar Pandit for the second time. During the Festival of *Odana-Sashthi* Vidyānidhi witnessed the ceremony of the wearing of winter clothing by Sree Jagannathadeva. On this occasion Jagannatha puts on starched clothing. Vidyānidhi felt a contempt in his mind for the practice which offered such dirty dress to Godhead. That night Jagannatha and Balarama made Their way to him and the Two Brothers clapped his both cheeks amidst great laughter.

This wonderful event has been described in detail by Srila Thakur Brindabandas exactly as he had heard of it from the holy lips of Sree Gadadhar which deserves to be quoted. "The Lord kept Vidyānidhi near Him self fixing his lodging at Yameswara

on the sea beach. Vidyānidhi used to have the sight of Jagannātha in the company of his much-beloved Damodara Swarup, during his stay at Nilachala. Both of them always went together whenever any of them wanted to have the sight of Jagannātha. They were always with one another, indulging in the pastime of talks of Sree Krishna. The Festival that bears the name of *Odana-Sashthi* appeared with its music. Divine Jagannātha is to put on new clothing. On this day Godhead puts on starched garments. He does as He likes. Sree Gaursundar, taking with Him all His devotees, came to witness the Festival of the wearing of the holy clothing. Mridanga, Muhuri, Conch, Dunduvi, Kahal, Dhak, Dagara, Kadda beat a great music. On that day Ananta puts on a variety of clothing. The function continues from *Sashthi* to *Makara*. Garments continued to be worn throughout the night and day. The brotherhood of the devotees swam in the greatest bliss at the sight. He Himself is Worshipper, Himself is the Worshipped. Who can understand His Mind without His Mercy? The selfsame Lord sits on the Divine Throne in the Form of Wood, and Himself in the Form of the Sannyasi practises devotion. He offers excellent cloths of silk and muslin, embroidered with pearl and gold, variegated with white, yellow, blue

and all diverse colours. After the cloth has been worn, He offers ornaments of flowers,—flowery bracelets, beautiful coronets, necklaces of flowers. After worshipping by the sixteen offerings,—perfume, flower, incense, lighted lamp, etc.,—the Lord makes the offering of a great variety of food. Then, after having witnessed the Festival in the company of all His associates, the Lord returns to His place of residence, in the hilarity of the joy of love. Arriving at His lodging, He bids all the Vaishnavas depart and remains in seclusion by Himself in the state of Self-Delightedness. Everyone now retires to his lodging. Vidyānidhi is always with Damodara. Both of them frankly tell each other whatever thought arises in the mind of each.

When they offered starched clothing to Jagannātha a doubt arose in the mind of Vidyānidhi. He asked Damodarewarup why they offered starched clothing to Godhead, observing that he did not understand why the people of the country were unwashed starched cloths, although they were amply conversant with the Sruti and Smriti literatures. Damodara Swarup replied that Jagannātha is not offended by such offering as it happens to be the custom of the country. He who is acquainted with Sruti and Smriti certainly never indulges in such practice.

But in this Festival this has always been the order here. If Godhead had not been really willing in His Heart to accept the offering, how is it that the Rajah does not also forbid it? Vidyanidhi admitted that whatever Godhead does, is excellent. But why did the servant do what was fit only for the Master? *Praja, Panda, Shishupal, Padichha, Behera*—why did all these people wear dirty clothing? Jagannatha is Godhead, every thing is of course proper for Him. But must all the people do what He does? If one but touch any starched cloth, one is made clean only by washing his hand. Why did those people, who were possessed of good sense, not do so? The King and his councillors, who did not consider this, were also ignorant. Even the Rajah himself wore starched cloth on his head. Damodara Swarup said that he was sure that on the occasion of *Odana Jatra* there could be no offence in such conduct. The Supreme Brahman is manifest in the Form of Jagannatha. In this place the injunction or prohibition of the Scriptures need not be considered. Vidyanidhi said that Jagannatha Bigrha is the Supreme Brahman was unquestionable. He is not to blame for ignoring any injunctions and prohibitions. But were those people also become Brahman by their residence at Nilachala? Those people

also had given up conduct that is ordinarily considered as proper in this world and all of them had become the Avatares of the Form of the Brahman. Vidyanidhi talked in this manner all the way and as he said so he laughed freely and in fact found it impossible to compose himself. The two friends went on arm in arm, laughing as they blamed the conduct of even the servants of Jagannatha. All persons do not know the power of all the servants of the Lord. Krishna alone knows the degrees of attachment of His servants. Krishna causes the blunders of His Own servants and thereafter dissipates the blunder with a Kind Heart. Krishna Himself caused Vidyanidhi to commit the blunder. The way, in which His Mercy removed his error, is as follows.

The two dear friends proceeded in merry mood to their respective lodgings on the service of Krishna. After accepting the alms of food, both came to the residence of Sree Gauranga. They lay down and slept at the place of the Lord. The Supreme Lord Chaitanya knows everything. The Lord came to Vidyanidhi in his dream in the Form of Jagannatha. Large-hearted Vidyanidhi beheld a great wonder. Jagannatha and Balai made Their Appearance. Vidyanidhi saw that Jagannatha had an appearance of anger. He Himself caught hold of Him and slapped Him on the face.

The Two Brothers now combined to slap Him on both cheeks. They slapped so hard that His cheeks became swollen under their fingers. Being pained, Vidyānidhi uttered the Name of Krishna and fell down at the Feet of Jagannātha praying Him to forgive his offence. Vidyānidhi now enquired for what offence of his the Lord was beating him so. The Lord said, "There is no end of your offence. You are living in My place. You know everything. You look down upon Me and My servants as outcasts. Why then do you stay at a place which is destructive of caste? Go away to your own place and save your caste. You imagine the contamination of impure practices even in the festivity that has been ordained by Myself. You call Me Brahman to spite My servants, regarding as offensive the wearing of unwashed starched clothing".

Dreaming thus Vidyānidhi felt a great terror in his mind. He placed his head under the Holy Feet and cried in anguish "I am the worst of sinners. May the Lord forgive all my offence. I confess my fault and make my submission. The face which laughed at Thy servants, O Lord, Thou hast punished mercifully for my benefit. The day has dawned most auspiciously for me today. This is a most fortunate day for me. Thy Divine Hand has dealt my cheeks the rare blessing of

blows". Lord said, "In order to do you this Favour I have punished you as you are My servant". Then, bestowing on Vidyānidhi Their Loving Glance in his dream, the Two Brothers Rama and Krishna came away to the Temple.

Having beheld this dream Vidyānidhi woke up and burst into laughter on finding, all over his cheeks, the actual marks of the slapping. His cheeks had become swollen in every part by the force of the slaps administered by the Hand Divine. As he beheld this sight Premanidhi said, "It is very good, indeed. I have received the proper punishment of my offence. The Lord has dealt me rightly. I have escaped with a very light punishment".

Sree Gadadhar now praised the greatness of Vidyānidhi. He said that there could be no greater mercy to a servant than what was shown to Vidyānidhi by the Lord. Pradyumna is the son of Godhead. But the Lord never slapped him in this way to teach him his duty. It is a greater favour than any that falls to the lot of Janaki, Rukmini, Satyabhama and the other Great Royal Consorts of the Supreme Lord. Moreover, offenders are punished openly in the view of all persons. The favour of punishment, inflicted in a dream, is not visible to anybody. One may receive punishment or great wealth in one's dream; but all those are nothing when one awakes.

If the punishment or favour, which the Lord bestows on any person in dream, be actually perceived by others, then only they are efficacious. No one is so fortunate as such a person. The Lord does not say anything to an atheist even in dream. When Damodara-Swarup saw the swollen cheeks of Vidyānidhi, as he came to meet him the following morning, and was told

of the dream, he was transported with delight. The two friends laughed in company as they discussed the details of the dream. Damodara Swarup said, "My very dear brother, I have never seen nor heard of such strange punishment. I have never heard that the Lord Himself comes to punish in a dream ; but I now actually find it to be so in your case".

Circumambulation of the Circle of Braja

THE long looked-for circumambulation of Sree Brajamandal, under the guidance of the Acharyya, which had been announced and postponed twice during the last year, is to materialise during the present Autumn. The announcement has already been made that the circumambulation will take place during October 9 to November 11 of this year. The public have been invited, through the Press and from the platform, to participate in the approaching devotional function.

The reader will recall that the subject was presented in a series of three articles in the last volume of this Journal, from the point of view of pure loving devotion as the only natural

function of the *jiva* soul, of which the Ideal is offered by the Career of Sree Krishna Chaitanya. It was our purpose in those articles to try to understand the performance of the circumambulation of Sree Brajamandal by Sree Krishna Chaitanya during the autumn and winter of 1513-14 A.C. in the light of His own teachings.

Srila Thakur Bhaktivinode is the pioneer of the revival of the Religion of unalloyed devotion in the present Age. He was actuated by his genuine serving impulse to undertake the self-imposed task of making the circumambulation of Sree Brajamandal available to the people at large. The lead, which was thus given by the most

beloved servant of Sree Chaitanya, was not followed up also by himself during the latter part of his own career, as he was commanded by the Lord to direct his services to the restoration of tirthas in the Circle of Gauda. It is not possible for any person to attain to the service of Sree Brajamandala except through the service of Sree Gaudamandala. Unless one is prepared to understand and follow the Career and Teaching of Sree Krishna-Chaitanya one is denied the sight of the Transcendental Realm of Braja. It was, therefore, quite in the fitness of things that Srila Thakur Bhaktivinode applied himself to the restoration of the latent Tirthas of Sree Gaudamandal for enabling all persons to perform the service of the Realm of the Supreme Lord Sree Krishna-Chaitanya in order to obtain thereby the eligibility for the service of Braja. The present circumambulation of Sree Brajamandal is, therefore, a continuation of the activities of Srila Thakur Bhaktivinode that led up to the restoration of the forgotten Tirthas of the Circle of Gauda.

The eternal function of the soul, which is latent in the conditioned state, is performed on the transcendental plane. The categories of mundane space and time have nothing to do with the eternal function. In the conditioned state the soul is prevented from having any access to the transcendental plane

by the factors of the mental and physical bodies functioning on the plane of mundane space and time. It is not given to man to get rid of these factors, even if he really wishes to go without them. It is also not conceivable by our present cognitive faculty how we can have any function independently of the agencies of our mind and physical body, or beyond the conditions of mundane time and space. But the fact that we cannot at present have any conception of the nature of the eternal function, that is described in the Scriptures, does not disprove the actual existence of such function. Those, therefore, who try to explain the Scriptures in terms of their experience of this world, commit a deliberate offence against their own rational nature.

Such an objection for example as that, which is ordinarily taken to all devotional functions of a tangible character by the generality of persons nurtured on idealistic thought that is so current now-a-days all over the world, for the very reason that they are tangible and, *therefore*, less admissible as being akin to the spiritual function than abstract notions which are of a more refined character, should be found to be wholly untenable in the light of the above statements. The transcendental plane is not at all accessible either to the physical senses

or to the conceptual faculty. There is, therefore, no reason for preferring the one to the other. The idealistic argument against tangible worship applies equally to the idealistic worship itself. The physical and the idealistic functions have unavoidably to be used also by a soul who is in the process of liberation, i.e., by one who is in some form or other really cognisant of the substantive nature of the transcendental plane and the relation of the same to the mundane.

If the number of persons, who are or care to be so enlightened, happen to be very small, they still deserve an attentive hearing from materialists and idealists alike for reasons that are perfectly admissible by the latter. The Circle of Braja is a transcendental entity. It is accessible to the serving faculty of the soul who is cognisant of his real nature. The tangible character of the Circle of Braja, as it appears to the materialistic and idealistic critics, has a positive merit, in as much as it can really supply the only condition for any possible activity by means of the mental and physical bodies. It does not, at any rate, lead to the hollow form of idealism that has no basis in actual experience. There is the danger that the mundane country of Braja perceived by the physical senses may be worshipped by the idealistic method. Such a process cannot yield any spiritual

result. Those, who are disposed to worship the land of Braja without trying to idealize, may similarly commit the equally avoidable blunder if they think the tangible mundane to be identical with the super-mundane.

If we steer clear of both forms of the fallacy that warps the judgment of all dogmatic empiric thinkers whenever they speculate about Scriptural subjects, we should be in a position to offer our unprejudiced hearing to the exposition of the nature of the Transcendental Realm of Braja from the lips of self-realised souls who have a clearer perception of the whole issue. The spiritual novitiate is impossible unless one can be put in actual touch with the Transcendental Realm in some form. The entities of space and time are not the monopoly of the conditioned state. The plane of the Absolute possesses all, and more than all, the specific features of the mundane plane. There is also the relation of subordination of the mundane plane to the spiritual. The temporal is only a deluding aspect of the eternal. Those, who have an eye for the eternal aspect of the temporal, can avoid being deluded even when they have actually to deal with the temporal aspect. The temporal aspect is a real, although deluding, aspect of the eternal, and as such can be realised as possessing a real subservient value in regard to the Absolute.

There is such a thing as a mundane country of Braja. But it has a real subservient relationship with the Transcendental Realm of Braja. If our mind and body be enabled to realise the nature of this relationship by the impulse from the soul, they should be in a position to follow the performances of the eternally free souls on the actual plane of transcendence, by cultivating the corresponding relationship with the subservient aspect of the mundane entity. If the circumambulation of Sree Brajamandal is performed with the object of trying to realise the reference to the Absolute in the function by listening attentively to the words of the *sadhu* in order to understand how the subservient function is to be performed, it should be possible, by the exercise of our unprejudiced judgment, to progress in the knowledge of the actualities of the Transcendental Realm in the measure of our endeavours.

The *summum bonum* is a positive function. There is incorporated also a negative aspect with the same. But the pursuit of the negative aspect brings about the abeyance of the function itself. The negative aspect is that aspect which should not be pursued if it is our object to have the function at all. The negative aspect perpetually tries to deprive us of the positive function. But we can never be really

deprived unless we ourselves consent to be so deprived.

The positive function of the soul involves the negation of the seeming positive function of the body and mind, which is, however, only the alternative constituents of the pursuit of the negative aspect of the spiritual function. Every one in this world is a sectarian in the unwholesome sense. A person, who is addicted to anything else than the positive function of the soul, has no love for anybody including himself; on the contrary, he finds an abnormal pleasure in indulging in all kinds of malicious activities. But the malicious person can never be convinced either that he is malicious or that the Biblical text 'do unto others as you would that they should do unto you' does not advocate the practice of competing worldliness. The opposition, that is offered by the *sadhus* to the activities of the body and mind, is not due to malice. The opposition that is offered to the same activities by a person, who is addicted to worldliness for any worldly purpose, is certainly malicious and does no good to anybody.

The opposition of impersonalists and the advocacy of the psilanthropists as regards the *bonafide* devotional function, are alike malicious and lead nowhere. The impersonalist argument constitutes the greater danger in as much as it is ordinarily practised by

so-called intellectual persons who are superficially versed in the silly arguments of cultivated atheism. The garb of Religion is often misappropriated by both types of deluded persons, and the mere assumption of the garb of

Religion need not be considered as proving the *bonafide* of a preacher of Religion. It is not incumbent on any person to be a partisan of untruth. But there should be only one sect viz., that of the partisans of the Absolute Truth.

Ourselfs

Sridham Mayapur:—His Holiness Srimad Bhakti Pradip Tirtha Maharaj has been conducting the discourses at the Avidyahan Natyamandir of Sree Chaitanya Math. Sripad Jadabananda Brahmachariji also spoke on several occasions.

Editor with a strong party of preachers returned to Sree Mayapur on August 5, from his tour in the South. He inspected the services of the different shrines and took notice of several new houses that are being built for their residence at Sridham Mayapur by some of the devotees. During August 7-8 Editor expounded in some detail the text 'Hari is to be chanted at all time'.

Srijit Jyotish Chandra Sikdar B. A., B. T. and Srijut Brajendra Nath Basu M. A., B. T., Inspectors of schools, paid a visit to Sree Mayapur on August 11, for inspecting Thakur Bhaktivinode Institute. They took much interest in the antiquities of Sree Mayapur and the arrangements for Divine Service that have been made there by the Mission. They availed the occasion to attend the discourse on the Religion of unalloyed love, that was delivered in the evening by H. H. Srimad Tirtha Maharaj. •

BHAKTI-SHASTRI EXAMINATION

The following candidates have passed the Bhakti-Shastri Examination, held at the Paravidya-peeth, Sridham Mayapur, on March 23, 1932:—

General Division

1. Sree Radhagovinda Das Adhikary
2. " Nandakishore Das Adhikary
3. " Krishna Kripa Das Adhikary
4. " Narottam Das Adhikary
5. " Jaigovinda Das Adhikary
6. " Kanailal Das Adhikary
7. " Aghadaman Brahmachary
8. " Nandagopal Brahmachary
9. " Hariprapanna Das Adhikary
10. " Subhabilas Das Adhikary
11. " Anadikishore Brahmachary
12. " Nandadulal Brahmachary
13. " Hareram Brahmachary
14. " Hridayananda Das Adhikary
15. " Pulin Behary Das Adhikary
16. " Satyabrata Das Adhikary
17. " Ramanath Das Adhikary
18. " Krishnasundar Das Adhikary
19. " Urukram Das Adhikary
20. " Varadaraj Brahmachary
21. " Vaikunthanath Das Adhikary
22. " Mohinimohan Das Adhikary

Gaudiya Math, Calcutta:—Editor with party of preachers returned to Calcutta Gaudiya Math on July 27 from the propaganda tour in the South. •

H. H. Nemi Maharaj and H. H. Srimad Bodhayana Maharaj lectured on the Religion of devotion at Budge-Budge on July 27.

The annual Celebrations of the Calcutta Gaudiya Math commenced on August 12 and continues till September 14, on a crowded programme which includes the following :—

August 16—Festival of the Advent of Sree Bala Deva

August 24—Festival of the Advent of Sree Krishna

August 25—Nandotsab

Sept. 8—Festival of the Advent of Sree Radhika

Sept. 12—Anniversary of the Advent of Thakur Bhaktivinode

Sept. 13—Festival of the Disappearance of Thakur Haridas .

Sept. 14—Sree Viswarup-mahotsab

H. H. Srimad Bharati Maharaj will expound the Bhagavata every evening at the Saraswata Natyamandir during the Annual Celebrations of the Gaudiya Math. Grand Samkirtana procession paraded the streets of North Calcutta on August 14, August 27 and September 4 under the lead of the Editor, in connection with the Annual Celebrations of the Calcutta Gaudiya Math.

Orissa, Cuttack :—Editor arrived at Cuttack on July 20.

The Annual Celebrations of Sree Sachchidananda Math were held during July 6-31. The following events deserve mention in this connection.

July 13—H. H. Srimad Bharati Maharaj lectured on 'the mercy of the Acharyya' at Sree Sachchidananda Math.

July 16—Sripad Siddhaswarup Brahmachary Bhaktishastri delivered a lantern lecture on the Career of Sree Chaitanyadeva to a packed house at Buxibazar Durga Mandap.

July 17—A Samkirtana procession was conducted along the streets in heavy rain.

July 21—Editor gave a discourse on the renunciation of loving service and loveless renunciation, at the Sachchidananda Math.

July 24—The general Mahamahotsab was celebrated on a big scale. Editor lectured on 'loving devotion' to a very large gathering in the Math.

July 26—A lantern lecture was delivered at the Ramchandra Bhaban of the Utkal Sahitya Samaj by H. H. Srimad Bharati Maharaj.

Madras :—Madras Branch of the Madan Theatre gave a benefit performance in honour of the Gaudiya Math of Madras.

United Provinces, Benares :—Sripad Sarbeswarananda Brahmachariji gave a most interesting exposition of the account of Chitraketu from the Srimad Bhagavatam at Pande's Ghat, on August 6.

H. H. Srimad Shrauti Maharaj discoursed on Ajamil at the residence of Sriji Tulasi Mohan Mitra of Pande's Ghat on August 11. H. H. Srimad Bhakti Sarbaswa Giri Maharaj had an interview lasting for half an hour with His Excellency the Sir William Malcolm Hailey, G.C.I.E ; K.C.S.I. ; C.I.E ; I.C.S. Governor of the United provinces of Agra and Oudh on August 11. His Holiness handed over to His Excellency some of the publications of the Gaudiya Math and described the activities of the Mission. His Excellency expressed his sympathetic appreciation of the work of the Gaudiya Mission.

Assumption of the garb of the Valragi (recluse) :—Sripad Dasarathi Dasadhikary was invested with the garb of the Vairagi and the name of Sripad Radha-Damodardas Babaji, by the Editor, on July 26.

Departure :—Srijut Depinbehari Vidyabhusan of Jorabagan, Calcutta, grandson of Thakur Bhaktivinode by the second daughter, departed from this world on July 31. Bhaktibhusan Prabhu was a loyal servant of Sree Gaurasundar and is known among the devotees for his munificent gift to the Mission, of Bhaktisuhrit Toran, in memory of his father, which forms the Great Entrance-Gate of Sree Yogapetha at Sridham Mayapur. He was a great friend of the Mission throughout his life.

Sree Sree Brajamandal Parikrama Ceremony

Under the Gracious Guidance of His Divine Grace Paramahansa Sree Sreemad
BHAKTI SIDDHANTA SARASWATI GOSWAMI MAHARAJ

President—Acharyya of Shree Viswa Vaisnav Raj Sabha

From 9th October to November 11, 1932.

PROGRAMME

1st & 2nd Days. 9th & 10th October, 1932.

(Ekadashi-fast)

Camp at Muttra (Baladeobilas)

Early at 6 in the morning all pilgrims will meet at "Baladeobilas" at the Divine Feet of Sree Sreela Bhakti Siddhanta Saraswati Goswami Prabhupad, Who will lead the Parikrama party. The party will start at 6-30 A. M. for Muttra-Parikrama. The following places to be visited :

- (a) Kamsa's Fort, where Kamsa was Killed by the Supreme Lord, Bishram-ghat, Dwarka Nath, Mathuranath, Adi-Keshav, Nrisinha, Adi-Baraha, Krishna-Ganga where Sreeman Mahaprabhu took His seat, Rangeswar Siva, Dhruva-ghat, etc.
- (b) Sapta-Rhishi, Putra-Kunda where clothes were washed after the Advent of the Lord, Kamsa-kota, Kamsa's prison house, Adi-Keshav of Kamsa's Palace, Badrinarayana, Bhuteswar.

There will be lectures and Kirtan in the evening and the night to be passed at Muttra.

3rd Day 11th Oct. 1932.

Camp at Madhu-Bana (in open field)

Just at 2 P. M. the whole party will meet at "Baladeobilas" at Muttra. Before 11 A. M. all should submit their beds at the Parikrama-Office and get a ticket. The party will start for Madhu Bana at 2-30 P. M. 3 miles from Muttra

- (a) Dhruva tilla to be seen on the way and
- (b) Madhu-bana-Behari-temple and the forest.

The party will pass the night in camp. Kirtan and discourses in the night.

4th. Day 12th. Oct. 1932.

Camp at Madhu Bana

Early at 6-30 A. M. the party will start for Tala Bana (2 miles south of Madhu-Bana) where the Lord tasted Tala-fruit and Sree Krishna killed Gardhavasura, Krishna-Balaram and Balaram-Kunda to be seen.

From Tala Bana to Kumud Bana (3 miles to the west), from where the party will return to Madhu Bana by a different route by 11-30 A. M. The night to be passed at Madhu Bana-Camp. Discourses in the evening.

5th. Day 13th. Oct. 1932

Camp at Bahula Bana

Early at 5 A. M. all should submit their beds at the Parikrama-Office and get ready to start for Shantanu Kunda at 6-30 A. M. from Madhu-Bana (4 miles from Madhu-Bana). Shantanu-Kunda and Shantanu-Behari (Radha-Krishna) Temple to be seen.

From Shantanu-Kunda to Bahula-Bana (5 miles). The night to be passed here in Camp. Lectures in the evening.

6th. Day 14th. Oct. 1932

Camp at Sree Radha Kunda

Early at 5 A. M. all should submit their beds at the Parikrama-Office and be ready to start at 6-30 A. M.

From Bahula-Bana to Suryya-Kunda (3 miles).

From Suryya-Kunda to Kadam-Khandi (3 miles). From Kadam-Khandi to Sree Radha-Kunda (1½ miles) (Shyam-Kunda, Lalita-Kunda, Bishakha-Kunda, Sreela Raghunath Das Goswami's Samadhi, Jahnaka-mata's Samadhi, etc.) The party will reach Sree Radha-Kunda by noon and go round in the after-noon.

7th. Day 15th. Oct. 1932

In the morning the pilgrims will be at Sree Radha-Kunda.

Start from Sree Radha-Kunda at 2-30 P. M. for Kusum-Sarovara. ($1\frac{1}{2}$ miles). From Kusum-Sarovara to Sree Govardhan ($1\frac{1}{2}$ miles).

Lectures in the evening. Pass the night in the camp.

8th Day. 16th Oct, 1932.

Early at 6-30 A. M. the party will start for *Sree Govardhana-Parikrama*. Rest in the night at the camp. Lectures in the evening.

9th Day. 17th Oct, 1932.

Camp at Ganthuli

At 12 noon all should submit their beds at the Parikrama-Office and be ready to start at 2-30 P. M. *Paithan-village* ($1\frac{1}{2}$ miles). (To See Etha-Kadamaba-tree, Daoji, Krishna-Balaram Kunda). From *Etha* to *Ganthuli Village* (4 miles to the west).

From Ganthuli-Village to Puchhuri-Village ($1\frac{1}{2}$ miles) (Rama-Lakshmana, Apsara-Kunda, Apsara-Behari, Mohan-Kunda, Puchhuri-Dev. who is said to be Krishna's aunt to be Seen).

In the after-noon at 4 P. M. the party goes to *Shyam-Dhuk* ($2\frac{1}{2}$ miles) to the South-West. On return visit *Hariji-Kunda*, *Airavata-Kunda* and *Daoji*.

Pass the night in the camp.

10th Day. 18th Oct. 1932

Early at 6-30 A. M. the party will start for *Suryya-Kunda*.

From *Suryya-Kunda* to *Bilchhu-Kunda* (3 miles north-west).

From *Bilchhu-Kunda* to *Dana-Gha* (2 miles), the place of Dana-Leela, Dana-Behari-Moortee, Govardhan's Mookharabinda.

From Dana-Leela to Manashi-Ganga by a different route and back to camp via Jana and Ajana Tree.

In the after-noon at 4 P. M. to Gulal-Kunda and back to camp and pass the night at Camp. (Ganthuli)

11th Day. 19th Oct. 1932.

Camp at Dig, Latha-Bana (Bharatapore State)

Early at 5 A. M. all should submit their beds to the Parikrama office and be ready to start at 6-30 A. M.

From *Ganthuli Camp* to *Latha-Bana* (Dig). After Yatipore Suryya-Kunda, Dadhi Kunda, from *Dadhi Kunda* to *Behaj Village*, *Daoji*, *Madangopal*, *Rebati-Kunda* to be Seen).

From *Dadhi-Kunda* to *Dig* (Latha-Bana) 2 miles.

Rama-Secta, Gopa-Koopa $3\frac{1}{2}$ miles. Lectures in the evening. Night in camp.

12th Day. 20th Oct. 32.

Camp at Bimala Kunda (Kamya-Bana)

14 miles. (Motor available).

Early at 5 A. M. all are to submit their beds to the Parikrama-Office. The party will start just at 6 A. M. for *Kamya-Bana*. From *Latha-Bana* to *Sudama-Kunda* (*Sudama-Panchabati*) 6 miles. From *Panchabati* to *Aloke-Ganya*, *Adi-Badrinarayana* ($1\frac{1}{2}$ miles west). From *Adi-Badrinarayana* to *Badrinarayana* ($1\frac{1}{2}$ miles west.). From *Badrinarayana* to *Kamya-Bana* and camp at the bank of *Bimala-Kunda*. Samkirtan in the afternoon. Rest in the night.

13th. Day. 21st Oct. 1932

Camp at Bimala-Kunda (Kamya-Bana)

At 6-30 A. M. the party goes out to the following places : $\frac{1}{2}$ miles West of Bimala-Kunda is Shanigraha, Yasodamata, Yoga-Maya : 1 mile from here is Lanka kunda, Palanka-kunda, Rameswar-Siva, Setubandha, Footprint of Sree Krishna : $1\frac{1}{2}$ miles from here to the west Lukaluki Kunda : 1 mile from here to the north is Charan-pahadi (on the hill). From Charan-pahadi to return by different route ; on way $1\frac{1}{2}$ miles Manasa-Kunda, Manasadevi, $1\frac{1}{2}$ miles to the East Gaya-Kunda, Gadadhara-Moorti, Feet of Gadadhara Kashi-Kunda, Prayag-Kunda and back to the camp. In the after-noon at 4 p. m. visit the Temples of Sree Govindaji, Sree Gopcnathji, Sree Jagannath, Sree Sreeman Mahaprabhu and Chaurashi-Khamba where Yudhisthira played dice. Night in the camp.

14th. Day. 22nd Oct, 1932.

Camp at Bimala-Kunda (Kamya-Bana).

Early at 6-30 A. M. the party will go out to visit the following places :

From *Bimala-Kunda* to *Suryya-Kunda* (1 mile). From *Suryya-Kunda* to *Sitala-Kunda* ($\frac{1}{2}$ mile). From *Sitala-Kunda* to *Harji Bhagavati* etc. ($1\frac{1}{2}$ miles) north-west. From *Harji* to *Pichhal-pahadi* ($\frac{1}{2}$ mile north-west). From *Pichhal-pahadi* to *Bhumasura's cave*, *Sreemati's hands*, Foot-Prints on the hill Foot-prints of Balaram at the foot of the hill ($\frac{1}{2}$ mile), Sree Bhojanasthali, Krishna-Kunda and back to Camp.

In the after-noon at 4-30 P. M. : Kameswar Mahadeva, Pancha Pandavas, Draupadi and Kunti, Baraha Deva, Dharma-Kunda & Bimala-Kunda Parikrama. Pass the night in camp.

15th Day 23rd Oct. 1932.

Camp at Barsana Bhanu Kunda (8 miles)

The road from Kanya- Bana to Barsana is full of thorns and pilgrims should have foot-wear.

Early at 5 A. M the pilgrims are to deposit their beds with Parikrama-Office and be ready to start for Barsana (Prisabhanupore) at 6-30 A. M. From Bimala-Kunda to Karnabhushan (2 miles). (Karnabhushan-Kunda & Karnabhushan-Behariji) From Karnabhushan 2 miles onward Kadamkhandi, Krishna-Kunda, Kadamba-Behari, Jhulan-Mancha, Krishna-Baladeva. 3 miles further, are Chitra-Bichitra stone where the Sakhis of Sreemati decorated Her Feet with Alta, Pichhalpahadi where Sreemati used to play, Kalpadruma-Creeper, Sarnadan-Kunda, Sree Radha-Krishna-Moorti, Siva, Nupur-tree. A little further Lalita Kunda, Pabana-Kunda. Lalita bagh, Lalita-Behari to be seen. A little further off on the Eastern or Southern bank of *Bhanu Kunda* the Camp will be pitched. In the after-noon the following places to be visited ;—Dadhi Kunda, Rasasthali, Ramadas's Cave, Krishna-well, Mayur-Kunda in Behar forest, Bisakha-Kunda, Lalita-Kunda, Behari-Kunda, Behariji, Gahwar-bana, Krishna-Kunda, Mayur Kuthari on the hill, Managarh, Danagarh Danabehari-Moorti, Radha Krishna Moorti on the hill, etc. The night to be passed in the camp.

16th Day, 24th Oct. 1932.

Camp at Nandagram (Pabana-Sarovara)

The party will start from *Bhanu Kunda* as usual at 6-30 A. M. From *Bhanu Kunda* to *Shakrikhar* (1½ miles) where Sree Krishna received presents from the Sakhis, and back. From *Bhanu-Kunda* to *Sanket-Bana* (3 miles to the north-east). On the way falls Prem-sarovara, Mahaprabhu, Radha-Krishna, Prembehari, whence Sanket Bana. (Sanket-Behari, Sanket Kunda, Sreela Gopal Bhatta Goswami's Bhajan Kutir, Nitai-Gour-Moorti, Radha Krishna, Jhulan Mancha, Yoga-Maya) From *Sanket-Bana* to *Nandagram* (4½ miles). On way, Bel-Kunda, Jalgarad-Kunda, Foot-prints of Sree Krishna where Sree Krishna would stand on way back from pasture and play on the Flute, Yasoda-Kunda, Rehini-Kunda, Mohini-Kunda to be seen.

From *Mohini-Kunda* to *Pabana-Sarovara* Camp

(Nandagram)

In the after-noon to be visited (Sreela Sanatan Goswami's Bhajan- Kuthi on the Southern bank of the Pabana-Sarovara. Near the Pabana-Sarovara

in the hill is the Temple of Nanda-Mahananda-Yasoda-Krishna, Krishna-Balaram, Sree Radha-Krishna in Kanaimahal. Rest for the night in Camp.

17th Day 25th. Oct. 1932.

Camp at Nandagram (Pabana-Sarovara)

In the morning the party will be out to visit the neighbouring places.

In the after-noon :—Other places will be visited.

18th. Day 26th. Oct. 1932 (Ekadashi fast)

Camp at Kishori Kunda (Yabat)

Early at 5 A. M. the pilgrims are to submit their beds at the Parikrama-Office and be ready to start at 6-30 A. M. From *Pabana Sarovara* to *Karela-Bana* (7 miles). On way 2 miles after is Dwauman-Bana. At this place the Gopees and Sree Krishna would separate after union and return to their respective houses. 2 miles further are Lalita-Behari and Lalita-Kunda, Karela village where Sree Radha Krishna, Sreenathji, Mayur-Mukut, etc. From Karela Bana to Kishori Kunda (Yabat) 5 miles. On way. 2 miles from Karela village is Gopal Kunda, 1 mile after is Khadir Bana where are Balaram, Nitai-Gour Radha Krishna. In the after noon, Ayan Ghose's house, Radha-Krishna, Jatila-Kutula, the Foot-prints of Sree Radhika on the terrace where from she would see Krishna returning from the Pasture ground, PabanaGanga near the village of Yabat, Balaram Kunda, Kishori Bat, Kishori Behari, Jhulantala etc. to be seen. Night in Camp.

19th Day 27th Oct. 1932.

Camp at Suryya Kunda Kothana 7 Miles

Early the pilgrims are to hand over their beds to the Parikrama Office and start at 6-30 A. M. for *Kot Bana* (5 miles). On way, 1½ miles off Pandav Ganga Krishna's Foot-prints, 2 miles away Sitala-Kunda and the village of Barabaithan. Here are Balaram and Balaram-Kunda ; ½ mile further is Chhota Baithan village where Gopal, Satyanarayana Temple, Charan Pahadi where at the sound of the Flute of Krishna the hill melted into the Foot-prints. 1 mile onward is Rasauli or Rasasthali, Ras-Behari-Kunda, Kot-Bana village, Baram Kunda. Sree Krishna killed Kateman Demon in this Forest. Kirtan and discourses in the evening. Rest in the Camp at night.

20th Day, 28th Oct. 1932.

Camp at Kosi

(18 miles ; 9 miles on foot and 9 miles by Motor Bus.)
Early morning the pilgrims will entrust beds with the Parikrama Office and be ready to start at 6-30 A. M. On way, 2 miles after is Hanumanji, 2 miles further Gopal-Kunda, 5 miles still further is Shesha Shayi Kahir-Sagar. 9 miles more by Bus will take the pilgrims to Kosi Camp.

In the after-noon to see Gomookhi-Ganga, Viswamitra, Rama, Lakshman-Seeta and others. Kirtan in the evening and rest in the night.

21st Day, 29th Oct. 1932.

Camp at Balaram-Kunda, Khelan-Bana or Sherghar (8 miles)

By 5 A. M. all beds are to be deposited with the Parikrama Office. The Parikrama party will start at 6-30 A. M. From Kausik to Payagram, 3 miles. It is said that Sree Krishna made Sreemati drink milk here (Radha-Krishna, Balaram, etc). From Payagram to Khelan-Bana (Balaram-Kunda) 5 miles East. On the bank of Balaram-Kunda is the Temple of Rebat-Balaram, near is the village of Shergarh, Daoji, Gopcenath and Madannmohan to be seen. Lectures in the evening. Rest in the night at camp.

22nd Day, 30th Oct. 1932.

Camp at Chir-Ghat. 9 miles.

At 5 A. M. the pilgrims will hand over their luggages to the Parikrama Office and begin their onward march at 6-30 A. M.

From *Sherghar* to *Rama-Ghat* is 3½ miles.

Formerly the Jumna was flowing by this site and Balaram had His Ras here. From Rama-Ghat to Behar-Bana (1 mile) Radha Behari etc to be seen.

From Behar-Bana to Nihar-Bana (3 miles), Gopal-Moorti to be visited.

From Nihar-Bana to Akshaya-Bana 2 miles Rama-Seeta to be seen.

From *Akshaya-Bana* to *Chir-Ghat* (Camp).

At this place Sree Krishna had stolen the clothes of the Gopces. The camp will be near the small village of Chir-Ghat.

In the after-noon to visit :—

Chir-haran Kadamba Tree, Yoga-Maya, etc. Rest in the night at Camp,

23rd Day, 31st Oct. 1932.

Camp at Nanda-Ghat 6 miles

Early at 6-30 A. M. the Parikrama party will start for Nanda-Ghat and camp there for the day.

Here Nanda Maharaj used to bathe every day. One Dwadashi day Nanda came early in the morning to take his bath in the Jumna and was captured by the servants of Varuna and Sree Krishna rescued him from their hands. In the after-noon to see Nanda-Yasoda, Krishna-Balaram. Night in the camp. (Boats ready by previous arrangements for the next day).

24th Day, 1st November, 1932.

Camp at Bhadra-Bana (Across the Jumna)

By previous arrangements boats will be ready at Nanda-Ghat and carts etc. will be ready on the other coast of the Jumna, arranged from Bhadra-Bana or Matha-Bana.

From early morning at 7 A. M. pilgrims will begin to cross the Jumna by boats at the dictation of the Camp-Officer.

On way, Batsa-Bana where Brahma wanted to measure the Supreme Lord by hiding the friends and calves of Krishna and failed. Brahma-Kunda, Balaram etc to be seen.

At Bhadra-Bana in the after-noon, to see Subala, Rudha-Krishna and Krishna-Kunda
Rest for the night in the Camp.

25th Day, 2nd November 1932.

Camp at Math Bana (4 miles)

In the morning the camp will be removed from Bhadra-Bana and pitched at Math-Bana.

From Bhadra-Bana to Bhandir-Bana on way to Math-Bana (Sreedam).

At *Bhandir-Bana* to see Bhandir-well, Balaram, Radha-Krishna.

From *Bhandir-Bana* to *Math-Bana* is 1½ miles.

In the after-noon-Balaram, Satyanarayana etc. to be seen Night in camp.

28th Day, 3rd Nov. 1933

Camp at Panigram 14 miles Conveyance to be arranged

From Math-Bana to Bel-Bana is 3 miles.

From Bel-Bana to Man-sarovara is 4 miles :

From Man Sarovara to Panigram is 8 miles.

Samkirtan in the evening.

Rest for the night in the camp.

27th Day. 4th Nov. 1932.

Camp at Anandi Binandi. 6 miles.

By 6 A. M. all luggages will be despatched to Anandi-Binandi by the Parikrama Office. Pilgrims will start at 7 A. M. From *Panigram* to *Lauha-Bana* and camp at *Anandi Binandi*. Complete rest for the pilgrims.

28th Day. 5th Nov. 1932.

Camp at Dauji. 7 miles.

By 7 A. M. the whole party with luggages and camp will start from *Anandi-Binandi* and pitch camp at *Dauji*. At *Dauji* to see *Dauji-Moorti*. Kirtan in the evening. Night at *Dauji* in the camp.

29th Day. 6th Nov, 1932.

Camp at Gokul Maha-Bana

In the morning at 7 A. M. the Parikrama party will begin to move.

The camp will be on the bank of the *Mati-Jhil*

On way to *Maha-Bana* to see *Brahmand-Ghat*, where on being asked by *Yasoda* to open His mouth for eating earth *Sree Krishna* showed the whole universe in His Mouth, to His mother.

At *Maha-Bana* to see *Chintaharan-Ghat*, *Udukhal*, *Nanda Maharaj's Palace*, 84 Pillars, *Gopal*, *Dauji*, *Nanda-Yasoda*, *Putana*, etc. 1 miles to the West is *Ramanbehari* etc.

Lectures in the after-noon. Night in camp

30th Day, 7th Nov. 1932.

Camp at Muttra.

In the morning the party will visit the place that could not be seen the previous day and finish meals by 1 P. M.

The party will start for *Muttra* by 2 P. M.

On way to visit *Kolgram*, where *Sree Krishna* fell into the *Jumna* from the hands of *Vasudeva*.

Raval, the Palace of *Brisabhanu Raja*, *Sree matee's Birth* site to be visited.

The Parikrama Party will cross the *Jumna* by over-bridge and camp at "*Baldeobilas*" at the Feet of His Divine Grace, *Sree Sreea Bhakti Siddhanta Saraswati Goswami Prabhupad*.

31st Day. 8th Nov. 1932.

Camp at Brindabana.

The pilgrims will honor *Mahaprasad* at *Muttra* and finish by 1 P. M.

The Party will start for *Sreedham Brindabana* at 3 P. M.

At *Sreedham Brindaban* the Parikrama party will camp near the Railway station. *Samkirtan* in the night

32nd Day. 9th Nov, 1932.

Camp at Sreedham Brindabana.

Early at 7 A. M. the party will start out for *Sreedham Brindabana Parikrama* under the Guidance of His Divine Grace *Paramahansa Sree Sreemad Bhakti Siddhanta Saraswati Goswami Prabhupad*.

In the after-noon *Nagar-Samkirtan*.

33rd Day. 10th Nov. 1932.

Camp at Sreedham Brindaban
Nagar-Samkirtan and Celebrations,

The End.

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SHREE SAJJANATOSHANI



EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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OR

SHREE SAJJANTOSHANI

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NO. 4.

Teachings of Sree Chaitanya

WE do not know what our goal is. Some recommend Swarga (Paradise). Some urge us to be merged in the void of all conception and perception, the ambition of the *jnanins*. Both of these, indeed, tempt us. But we know that we should not be captivated by the mental speculationists who will only lead us to some wrong. The position may be explained only when the comparative estimate of Religions is placed on our table. Elevationists and Salvationists have given us the wrong impressions. The optimists as well as the pessimists are

equally addicted to meddling with phenomena.

We should surrender ourselves unconditionally to the Absolute. People may urge 'why not rely on the evidence of the eye, the nose, the mind?' Our reply is, 'We do not deal with phenomena separately. When the phenomena are presented by ignoring immanence and transcendence we get a narrow view. This will never lead us to any good. We, mental speculationists, are put into an atmosphere of erroneous and limited impressions. When we are free from these impressions we would

know that love would flood us and wash away all dirt of the treacherous platform of this mundane world.

By our confidence in the transcendental sound we would benefit much instead of minding these other shops. We would not trouble about these things. True devotion would lead us to permanent relief. We often meet with baits. We are often tempted by the carnal. We often jump into that very thing because it is offered for our consumption. But in the long run we are liable to be deprived of our soul. Persons busy with their mental concoctions, prefer to get their conceptions from professors who get their ideas from deluding sources.

The function of the soul is to be determined. Mind is depriving the soul who is the principal. Mind is often misled by temptations. Mental conceptions must not prevail over the soul. The soul will be alert only when we find that the agent is required to be kept under strict surveillance. The agent must not act against the proprietor. Any 'medicine' given to the mind against the interest of the soul, is harmful. The soul is now asleep, who can control the mind. If the soul regulates the mind then it would be all right.

One who has actually attained the place of the soul, can give advice to the soul, not the mind. The mind is

useful only for a time. After we die it will not hold. Our object of devotion is to be ascertained. Self-determination is necessary, as well as the mode of procedure. If we think we are to be recipients we would accept *Jnana-Kanda* and *Karma-Kanda* which lead to *chaturvarga* which are known as the final goals but are never *purushartha* (the object of attainment of a person). The real object of attainment (*purushartha*) is *prema* (love). *Prema* is to be resorted to, and not salvation and elevation. These latter are not the terminal points. The unique, one position is *prema*.

But *prema* of Whom is the *prayojana* (desideratum)? We find that many things are offered as the desideratum which may be classed either as Paradise or merging with the One. *Dharma*, *Artha*, *Kama* and *Moksha* will lead to the one or the other. The position of the devotee is quite different from these. This is referred to by the texts—

सर्वं धर्मान् परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

(गीता १८।६६)

न धर्मं नाधर्मं श्रुतिगणनिकं किल कुर्व

ब्रजे राधाकृष्णप्रचुर परिचर्यामिह तनु ।

शचीसूनुं नन्दीश्वर-पतिसुमन्त्वे गुह्यं

मुकुन्दप्रेम्णैव स्मर परमजस्रं ननु मनः ॥

Bhakti (devotion) is eternal, *Bhajaniya* (object of devotion) is eternal. But the impersonalist would never subscribe to this view. He has got a bitter experience, from which

he is disposed to accept the other goals.

Prema is of five aspects viz , *shanta*, *dasya*, *sakhyā*, *batsalya* and *madhura*. The aspects are quite different. In *shanta*, *dasya* and reverential moiety of *sakhyā* we approach the Object with a reverential attitude. That is not the thing. If we look from below a thing hanging from the ceiling we would see only half of the thing, not the other half. Half the thing is placed for our ocular activity, the other half is not visible. In the other half we find confidential *sakhyā*, *batsalya*, and *madhura*. These were never told us before. A follower of Sree Krishna-Chaitanya accordingly says,

अनर्पितचरिं विरात करुणयावतीर्नः कलौ

समर्पयितुमुन्नतोऽजबलरसां स्वमकिंश्रियं ।

हरिः पुरट्सुन्दरयूति कदम्ब सन्दीपितः

सदा हृदय-कन्दरे स्फुरतु वः शचीनन्दनः ॥

(विदग्ध माधव)

Sree Krishna Chaitanya is the only Agent. He has come to us to delineate the exposition of the transcendental world in full. None else has done so. Those, who approach by the reverential aptitude, miss the other things. I mean that two and a half of the *rasas* are kept for their own purpose and that will mislead them. Sonhood and consort-hood of Godhead would be misunderstood.

So *Krishna-prema* is the only Need for which we should exert all our

influence. It is the function of the soul not of the mind which requires some other thought, e.g., improving civic rules, altruism, etc. But we should know that *prayojana* (desideratum) is *Krishna-prema*. In respect of the Personality of Godhead if we accept Vishnu, we would offer only reverential service, because we would rely on the words of men who have not assimilated the whole thing but have looked to a part of the thing.

Sree Krishna Chaitanya has given the position in eight slokas. The purport of the first sloka is as follows. 'One's self is a mirror covered by dust. The dust is to be removed. The heart is the mirror, which is now covered with the erroneous dusts of the different schools which we should rub out in order to get a true reflection of this world, by aural activity, by patient hearing, not troubling about what empiric philosophers have to say that has little value. By aural activity we shall rub out all the dust.

We are realists, not *vivartavadins* (illusionists). There is the fact that we are burnt by the fires of this world. We must not minimise, but set ourselves to be free from the bitter experience. Aural activity will give us relief, extinguishing the fire. We require enlightenment to illuminate our heart with knowledge. But if it comes with ferocity, with extreme power, we cannot

bear it. Aural activity will give us that facility ; just like the soft beams of the moon which are quite welcome and have no such wrong effect.

We often hanker after knowledge. Knowledge often comes to us as pretender or non-knowledge (*a-vidya*) as distinct from *vidya* or positive illumination. Aural activity would receive Sound meant for extracting service from all *vidyas*. The Name of Bhagavan (Godhead) is identical with Bhagavan. They are fully identical. *Vidya* is but a subservient of the Name of Bhagavan.

‘निखिल भ्रूतिमौलि रत्नमालाद्युति ।

नीराजित पादपङ्कजान्त ॥’

अयि मुक्तकुलेत्वाभ्यमानं ।

परितस्त्वां हरिनाम संश्रयामि ॥

‘I will simply submit to *Hari-nama* (Name of Hari) and leave off all other practices. I find that all liberated serve the Absolute by chanting the Name. I shall have recourse to the Name only by acting as a liberated soul, not as a bound soul. The Name is served by the highest hymns of the Vedas. The feet of the Name are served by the light coming out of the pearls that deck the crown on the head of all the Vedas.’ The best portions of the Vedas serve the feet of *Hari-Nama*. I should simply submit to the Name by chanting Him. Persons under the clutches of *Maya* are not ready to accept that process. But the process

would relieve them from these hankerings for other activities. Aural activity offers the complete relief. We are meant for incessant felicity. Aural activity would accelerate us to that position. The best relishing food will be offered if we exercise our aural activity for receiving the Transcendental Sound from the proper quarters.

People have advanced various performances for *dharma*, *artha*, *kama* and *mokshya*. But we do not want them, but we want only *prema*. The second *sloka* makes the position clearer. It is to this effect. ‘I have got affinity for all other dictations, for all other so-called religionists, but have no desire for the Transcendental Sound. The Name is not different from Godhead. The Transcendental Name is equipped with all sorts of Potencies that would regulate our senses and give us the Full Thing. Every one is eligible. Whether we are sinners poor or rich, it does not matter. The Transcendental Name welcomes one and all, whoever is willing to submit to hear. We must not disturb a little boy or a person of eighty for any other thing ; but we should do so for this purpose. This has no reference to the other senses.

God is ever Merciful. He has given us the only way, by means of our aural activity, to have a realisation of the transcendental world. But I do not mind these things. I think these are but

the mutterings of ignorant people. In the text 'Do not take the Name of God in vain', 'in vain' means 'for our selfish purpose'. We are to chant the Name constantly in the spiritual form. We, the souls, should have no other occupation. The uncontaminated soul has no function but to be in touch with Hari.

People have misunderstood the text 'अहं ब्रह्मास्मि' etc. They have been misled. The word Brahman carries a quantitative or magnitudinal reference. We must not be meddling with that thing. We, the less than an atom, than a blade of grass, have no lien in this world. The grass is trodden by the animals. We need not maximize to Brahman. Minimizing would make us eligible to chant. The tree does not offer injury when its branches are cut. We need not be thin-skinned when arguments pour upon us in praise of an ambitious life. We must ignore all acquisitions that we have, viz., lineage, talent, erudition, etc. These are wrong acquisitions to be eliminated from the heart; otherwise we would not be eligible. We must offer all sorts of adorations to one and all, so that there will be no occasion to claim that I am better than any one. Every one has got value. I have no value. With this disposition I shall be eligible to chant the Name constantly and have no other occupation.

‘नयनं नयनं न सुन्दरीं कथितां वा जगदीश कामये ।
मम जन्मनि जन्मनीद्वये भवताङ्गकिरहैतुकीत्ययि ॥’

I must not aspire for these selfish interests. If I am covetous of these four-fold things, I would not understand the sloka.

‘अयि नन्दतनूज किङ्कुरं पतितं मां विषये भवाम्बुधो ।
हृषयातपपादपङ्कजस्थितधूलिसदृश विचिन्तय ॥’

I am associated with You. I am not a part and parcel of You. It is my only desire that I may prove a particle of dust clinging to Your Feet’.

‘नयनं गलद्वन्धूधारया बद्धं गदगदद्वया गिरा ।
पुलकैर्निश्चितं वपुः कदा तव नामग्रहणे भविष्यति ॥’

‘The very chanting of the Name will reduce me to show a humiliating mood and a serving temper. I will shed tears and be extremely joyful. I shall be in an ecstatic mood.’

‘युगायितं निमेषेण चक्षुषा प्रावृषयितम् ।

शून्यायितं जगत् सर्वं गोविन्दकिरणे मे ॥’

I do not find You. Separation of a second seems an Age, a very long span of time. Without the disclosure of Yourself I am undone. I find nothing to receive here if Krishna is not in the Mood of Appearing. He has got the Prerogative. He is Autocratic. I should ever submit to His Autocracy. It is His Enjoyment to keep me aloof from Him’.

‘आश्लिष्य वा पादरतां पिनष्टूमा-
मर्शनात्मन्महतां करोतु वा ।

यथा तथा वा’ विदधातु हृष्यतो

मत्प्राणनाथस्तु स एव नापरः ॥

He may embrace me or may reject my prayer. I should be thankful to Him.

I shall never be dissatisfied. I have no desire to regulate Him. If He thinks I should be debarred even that will give me the greatest relief if I know that He accepts my services. I shall be mortally grieved if He does not disclose Himself. I will ever be in the serving mood and never be shaky. I will always submit to His Wishes'.

These eight slokas were composed by Sree Krishna-Chaitanya in His Early Days when He taught Grammar and practised the duties of a Householder, and also afterwards. The position of the serving maid is the acme of the servitor.

So we must not deprive ourselves. The soul has got a spiritual body. She will be offering her services to her consort Krishna Who is the only Object. Any other representation is but a crippled vision of that Object. This is the sum and substance of the Teachings of Sree Krishna-Chaitanya.

Of course every one is not in a position to receive the whole of it at a stretch ; but all should consider this which is placed on the table. The Manifestive Features of the Absolute should receive our fullest attention.

The Pastimes of Sree Krishna are the Source of all Purity

THERE can be no more foolish blasphemy than the charge of immorality that has been brought against the Pastimes of Sree Krishna by the hypocritical protagonists of so-called empiric morality. Those who are perversely disposed to have an undue regard for the empiric ethical code, which is alike unsafe and misleading, cannot be considered as possessed of the faculty for the appreciation of genuine goodness that abides only in

the Lotus Feet of Sree Krishna. No conscientious person can be really satisfied with the canons or the fruits of the conventional morality that has the irrational backing of a class of pseudo-ethical writers who are sadly wanting in that superior faculty of the soul that longs for a real ethical standard instead of the generalisations from the discarded experiences of the race on which the hollow structure of the empiric ethical codes continues to be

reared with so much inconclusive zeal by pedants to whom the real principle does not matter in the least.

The root of the evil is to be traced to the error that mistakes the perfect spiritual personality for the essentially unwholesome adventitious personality that is identified with the external cases viz., the physical body and the mental envelope, that enshroud the soul in the conditioned state. It is necessary to seek to preserve the body and mind from the invasion of evils from outside, although the preserved body and mind are not capable of being isolated from the principles of mundane good and evil with both of which categories they have a most intimate and inseparable affinity. The good and evil of this world do not 'keep.' Neither do the body and the mind, to which they relate, keep their natural state by being kept apart from such good and bad. These expose the fallacious nature of the empiric ethical conception at the very inception of the same.

Could it be possible to render the world altogether free from the empiric ethical evil, the resulting good world would be worse than the worst of Hells that have ever been conceived by the brain of man. The vital defect of all empiric syntheses is proved by the impossibility as well as the undesirability of their consummation. They are like

toying with an issue for the solution of which there is perceived to exist no imperative necessity.

Once a person is in a position to realise the necessary limitations of the speculative ethical codes, without losing his living interest in the solution of the real problem of moral living, he is bound to welcome the only genuine solution of it that is offered by the service of the Lotus Feet of Sree Krishna.

It is the erotic element that presents the insuperable difficulty specially to the empiric scholars. It is of course impossible for any empiric thinker with the least regard for the principle of ordinary morality to swallow the Narrative of the Brindavan Pastimes. The two do not equate. To admit the moral validity of the Pastimes of Brindavan is to give away the whole position of empiric morality. Such surrender is irrational so long as its desirability is not perceived with sufficient clearness. The empiric savant is liable to be further upset by the array of the figures of the carnal activities of the so-called believers in the system.

The sex problem is clamouring to be resettled in the light afforded by the growing science of Eugenics. But no empiric solution will appreciably improve the sex relationship. Until, however, the sex problem has been

tolerably well-settled in a really scientific way, the ethical position will remain in substantially the same unsatisfactory condition as it happens to be at the present moment. This points to the importance of the appreciation of the nature of the play of the amorous principle in the soul in the state that is unenveloped by the gross and subtle material casings. Till the amorous function of the soul is realised it is never possible for a person, who is not grossly addicted to mundane sexuality, to feel satisfied with any so-called solutions that fight shy of the real issue.

For one thing the science of Eugenics can never offer the real solution of ethical living. The Science is no doubt having a very powerful influence in undermining the conventional sanctions of healthy and ordered sexual living. This is at best a negative service. It has as yet proved powerful only to destroy the checks to sensuality. But its own position is unsettled. No one feels safe to trust to eugenic living by discarding the old moorings altogether. No Eugenist, except of course the typical quacks who delight in narrow visions, is yet in a position to offer a synthesis of human conduct that is acceptable to the considered judgment of persons who have an effective desire to lead the ethical life.

The issue is 'What are we to do with our erotic instinct ? Shall we starve it,

indulge it freely or muddle on ?' The science of Eugenics is tackling the problem from the point of view of the physical body, as supplying the recordable and reliable basis for sexual conduct. The indispensable canon of all empiric thinking requires the mathematical handling of an issue if it has to be pushed to any definite conclusion. The examination of the material structures, the visible functions of the material structures and the reactions on those structures of sexual activities, make feasible mathematical speculations on the subject of sexuality. But Eugenics are wanting in the ethical sense proper which is not limited by the physical body and erring mind. Eugenics can, indeed, be usefully used as a servant but cannot be allowed to dictate the duty of the soul.

Moreover on the plane of the Absolute, to Whom the ethical instinct so unerringly refers, there is no question of compromise with the principle of evil. There is no evil. All values are unlimited and illimitable. The ethical function proper has its consummation in the erotic Pastimes of the plane of natural and unstinted perfection where the Absolute Transcendent Sree Krishna loves to enact His Eternal Divine Amorous Pastimes with the female denizens of that highest sphere of the Spiritual Realm.

The Pastimes of Sree Brindavana are described in the Bhagavatam and

certain other Puranas and in an even more explicit form in the literatures of the Gaudiya Vaishnavas who follow the Teachings of Lord Chaitanya. The subject has been dealt also in a very large body of spurious literature by hypocritical sensualists. It becomes necessary to sift the grain from the chaff in taking stock of the source-books of amorous devotion. It is only by strictly following the Teachings of Lord Chaitanya, given to the world originally in their systematic form in the writings of Sree Rupa, in the light of the philosophical interpretation of the same by Sree Jiva, that the conditioned soul can be prevented from misunderstanding the nature of the Pastimes of Sree Krishna in the way that has been done by some of the most eminent of the empiric savants of this country as well as of Europe.

It is laid down in the Scriptures that the real meaning of spiritual narratives is altogether inaccessible to the distorting limited cognitive faculty of conditioned souls. There is a process of actual redemption by Divine Mercy which is exercised through the authorised agents of the Divinity who descend perpetually to this mundane world for conferring spiritual enlightenment on those who seek for the same with real humility. It is only those who are sincerely dissatisfied with the life of selfish enjoyment that

is alone available, by means of our present transitory equipments, on this mundane plane, who feel at all inclined to lend their serious attention to the living words of the *bona fide* preacher of the tidings of our redemption by the operation of causeless Divine Mercy. The words coming out of the lips of the real *sadhu* can alone set us free from the meshes of empiric casuistries and contented foolishness of the votaries of cessation from all forms of activity by conscious initiative. These last are the only alternatives to which all empiric speculations on the subject of the Reality are bound to lead if they are pushed to their logical conclusions in a systematic manner.

The true characteristic of a sincere disposition is that it does not try to deceive itself. Even in the conditioned state there is always the continued consciousness of the unrealised goal, made possible by the causeless mercy of Godhead Who dwells in the heart of every soul. It is only the perverse soul who can pretend to be utterly ignorant of this continuous presence of Divine Mercy. The properly atheistical disposition is characterised by an overweening confidence in one's own merits. It is never willing to recognise the necessity or worth of humble submission to Godhead and His chosen agents. The ambitious disposition meets with its proper nemesis by being condemned

to prefer the eternal thralldom of untruth to the willing service of the Absolute.

The empiric attitude attains its complete expression in the methods and aims of the Buddhistic cult. It is this fact that has made Buddhism find such a large body of ardent admirers among the empiric scientists of the West who are engaged in the quest of hypothetical truth. Tenacity of conviction is no doubt an admirable trait, which in this particular case unfortunately happens to be misdirected to untruth. This misdirection ensures the complete and deserved failure of all such quests despite the showy results that it seeks to misappropriate to itself in regard to the progress of the material civilisation of this world.

What after all is the real value of the achievements of the material sciences of the modern Age? They have directed the minds of thoughtless sections of the people in an undue measure to the conditions and appliances of worldly living that is so utterly unacceptable to the pure soul. It is a most hideous abuse of the powers of the human mind to concentrate its energies on the needs (?) of the physical body and erring mind. The other alternative of the mind being directed to the quest of the Absolute Truth is always open to the soul even in the conditioned state. No achievements of the empiric savant will avail in the least

on the plane of the Absolute, the attainment of which should be the only goal of all activities in the conditioned state.

It is only by the process of unconditional submission to the servants of the Truth that it is possible for a person in the conditioned state to regain the real disposition for the service of the Truth. The vanity of the empiric savant is seldom prepared to learn anything from another person who is not wedded to the trivialities of the worldly existence. Rightly, therefore, has it been laid down as the only condition of redemption of the conditioned soul that such a person has to prostrate himself to the dust at the feet of the *bona fide* servants of the Truth if he is to acquire the eligibility of obtaining redemption by the operation of causeless Divine Mercy. It is open to every individual not to wish to avail of the only method to the utter misfortune of his own self. There is a close analogy in this respect between the conditions of this world and those that obtain on the plane of the Absolute. If the empiric savant is convinced of the utter futility of quarrelling with the uniformity of the iron laws of Physical Nature, he need not suppose himself to be unduly lowered in his own estimation by his unreserved submission to the higher laws of the Divine Realm.

The real point is that unless one submits to learn, one is bound to remain ignorant. No one is compelled to

become learned by the laws of Physical Nature. No one is compelled to be redeemed by the laws of the Absolute Realm. The individual choice is allowed full scope in every case. It is only by agreeing to learn the a, b, c, of spiritual living from the servants of the Absolute by the method of unreserved submission that the utter ignorance of the conditioned state can be dissipated,

and not by any other means whatever. All the revealed Scriptures bear testimony to this fundamental fact of spiritual pupilage under the *bona fide* devotee of Godhead. Empiric speculations regarding the nature of the Pastimes of Sree Krishna are the outcome of the perverse refusal of insincere empiricists to abide by the clear dictates of their own unbiased reason.

Sree Krishna Slays the Washerman of King Kamsa

WE find the following in the Bhagavatam. "While proceeding to the arena of the Bow-sacrifice, to which They had been invited by King Kamsa, Rama and Krishna chanced to come across the washerman of King Kamsa, who was carrying the excellent washed robes of the King to the palace. The Two Brothers accosted the washerman on the road and demanded the clothing for their Own use, saying that They were the proper Objects to Whom those rich clothing were fit to be given for no consideration in return. They also assured the washerman that the highest good would result to himself from making a free gift of all those

clothing to Themselves. The servant of King Kamsa proved to be as ill-advised as his master. Although he was prayed to by the All-Comprehending Divinity Himself, the washerman was filled with great anger and began to use abusive language against the Lord. He said that They were most unmannerly being born and bred in the hills and forests and their impudence was the outcome of Their utter barbarism. Were They ever accustomed to wear such apparel as those which They wanted to have for Their use? Why were They so ambitious to have those excellent clothes that were only fit to be worn by Kings? The washerman

warned Them to desist from such strange behaviour and to flee from the spot and never again to be guilty of such conduct if They had any care for Their lives, because the royal officers always punish all arrogant persons guilty of such unlawful conduct with bondage, death and confiscation of all their properties. On this the Supreme Lord Sree Krishna, in His Wrath, with one stroke of the fore-part of His Hand, severed the head of the vain washerman from his trunk. The attendants of that washerman scattered in a fright in all directions, abandoning the boxes in which they were carrying the royal robes. Thereupon Sree Krishna accepted all those clothes. Sree Krishna and Baladeva now put on the finest of those clothes and gave many of them to the cow-herds and threw some on the way-side as They proceeded on Their way."

The above episode deserves the careful consideration of all persons and specially of those who are accustomed to put more value on worldly conduct than it can bear. The claim of absolute validity for the mundane ethical conduct is a contradiction in terms. The science of empiric Ethics does useful work so long as it confines itself within the strict limits of mundane affairs without forgetting the essentially tentative nature of its hypotheses in keeping with the everchanging environment to which they are meant to apply.

If mundane ethical conduct pretends to forget its limitations, it is liable to be punished with as little ceremony as if it chooses to go against any of the laws of Physical Nature. The conduct of the washerman was in strict conformity with the purely worldly code of political ethics. But in as much that code itself was being used by King Kamsa against Godhead Himself, it could save neither Kamsa nor his followers from the punishment that was their due. The onus is never on Godhead to appear before the offender with testimonials of His Identity. The offender can never recognise Godhead even when He chooses to appear before him. But the ignorance of the offender is no extenuation of his offence if he conducts himself towards Him by the prescriptions of the mundane ethical code. Fire burns even the finger of the child who is quite ignorant of the properties of the same. There is no injustice in such occurrence. The individual is never relieved from the responsibility of the crime of disobedience to the laws of Godhead out of deference to any mundane circumstances whatever.

The ordinary Smarta attitude towards the injunctions of the Scriptures is to cling to the convenient and literal interpretations of the texts. This does not absolve the mechanical performers of fruitive rituals from the dire consequence of such suicidal folly in the

name of Religion. Unless the rational faculty is deliberately made to shut its eyes to the self-evident consequences of its own activities such gross blunder is impossible to be indulged in for any length of time without being detected.

The grand principle is that all rational conduct is summarily punishable for its misdirection to anything less than the Absolute. The pretence of ignorance or the misinterpretation of the Scriptural injunction is ultimately traceable to the wilful abuse of the rational judgment. It is incumbent on every individual to seek to know the Absolute and to abstain from all conduct that is not meant for the exclusive service of Godhead. No plea will save a person from punishment for neglecting to use his rational judgment in the proper way in the minutest details of his activities. Unawareness is the greatest of all crimes against the Absolute. The priest-ridden community of the Smartas cannot avoid sharing the punishment that is due to the priests who mislead their flock. The rank and file are equally punished with the leaders of atheistical living by the just regulations of the All-wise Providence.

The empiric ethical codes also grossly mislead by omitting all reference to the Absolute in framing its so-called ideals of human conduct. Superstition is the complementary aspect of empiric pedantry in regard

to matters spiritual. Both want to secure a safe berth on board the vessel of undiluted worldliness by means of their own mother-wits and both are landed into the state of immorality and ignorance in consequence of their self-elected follies for which they have to thank only themselves.

The Biblical dictum, viz., "That which is Cæsar's is to be given to Cæsar and that which is God's is to be given to God" avoids the real issue by settling nothing in the only rational way. According to the Biblical dictum the washerman was justified in rendering to Kamsa what the empiric judgment may easily construe as belonging properly to the King. But such a vain conclusion, which seeks to share the domination of the world with Krishna, was rudely dissipated by the only method that is really intelligible to political power, viz., the mere exercise of summary compelling force to sweep away all such claims on the part of the secular code.

The real thing need not be confounded with any concocted figment of the human imagination. There is really such a thing as the actual appearance of the Absolute on the scene of this limited world. On the appearance of the Absolute the sanction of all mundane authority automatically reverts to the Ultimate Source of all authority. Krishna dismisses His

executive officialdom without caring to let them know what He does. It is the lookout of the parties to make themselves acquainted with the Doings of the Autocrat Who is under no manner of obligation, pseudo moral or otherwise, to anybody for His unres-trained absolutely wholesome Activities.

No ethical code is worth a moment's consideration unless it duly provides for the full operation of the omnipotence of Sree Krishna. The washerman and his equally foolish master did not know this. They were guilty of rebellion against the Authority of the Absolute by reason of their habitual negligence of the unforeseen contingency which they had fondly supposed to be an utter impossibility. But it is exactly when we are most stubbornly atheistical that Krishna chooses to make His Appearance to us, as He did to Kamsa and his bewildered followers.

The Appearance of Sree Gaurasundar is similarly regarded by the puerile senility of mundane realism as an occurrence for which much more is claimed than is His due. There are also preachers who are disposed to be tender to sophists and to allow them an opportunity of realising their gross errors. But all such tenderness is wholly undeserved by each and every shade and condition of atheism. The Supreme Lord went on His Knees from door to door to persuade the people of

this Age to pay a little of their serious attention to Krishna. He and His associates met with the most decided refusal from the confirmed worldlings and specially from the camp of the Smartas, for Their endeavours to rescue fallen humanity. The fate of the washerman places in a much more intelligible form the utter rottenness of worldly organised hypocrisy which passes under the name of empiric philosophy in order to spite the Source of all real good.

The self-satisfied vanity of utterly immoral worldly people cannot hide from even the greatest fools the inevitable terrible consequences of all worldly conduct that is so loudly recommended from pulpits and platforms under cover of seemingly wise jargon. You can find no grain if you take the actual trouble of sifting the hollow chaff that is so lavishly offered for the consumption of the unfortunate people of this world by their self-elected benefactors. We are not prepared to believe that no amount of skill in the manipulation of worldly knowledge can do any real good to our souls who imperatively require to be saved from the terrible plight of this abnormal and hypocritical existence.

For us it is necessary to become acquainted with the true meaning of the Pastimes of Sree Krishna. One Moiety of the Absolute Reality is

offered by the Career of Sree Krishna ; the other Moiety is supplied by the Deeds of the Supreme Lord Sree Krishna-Chaitanya. The One is absolutely unintelligible without a pre-knowledge of the Other. Sree Krishna is nobody's servant. Sree Krishna-Chaitanya is the the Servant of all the servants of Sree Krishna. Sree Krishna-Chaitanya is identical with Sree Krishna. These Two Faces of the Divinity are Eternally Distinct and Identical. Let Neither of Them be ignored in the sterile vanity of worldly wisdom.

The story of Kamsa's washerman is familiar to little children through the length and breadth of this country. But how many persons have seriously pondered over the meaning of this apparently commonplace frolick of the Youthful Son of Nanda ? Let all self-righteous persons take the lesson to heart and make a genuine attempt, before it is too late, to avoid the punishment that was meted to the washerman of King Kamsa by the Divine Cow-Boys.

The Six Goswamis

THE original authorised exponents of the Teachings of Sree Chaitanya are known as the six Goswamis. They are Sree Rupa, Sanatana, Raghunath Bhatta, Jiva, Gopala Bhatta and Raghunathdas. Five of them have left records of the Teachings of the Supreme Lord which they wrote in the Sanskrit language. These six Goswamis took up their residence in the Land of Braja for the purpose of preaching the super-excellence of the worship of Sree Krishna

as practised by the spiritual milkmaids of Braja, the true meaning of which was made available to the present fortunate Age by the Career and Teachings of the Supreme Lord Sree Krishna-Chaitanya.

The works of the six Goswamis, at any rate a sufficient number of them, have come down to us intact. The study of these priceless volumes has been neglected too long partly on account of the indifference of the degenerate followers of Sree Rupa and partly by

the deliberate policy of the pseudo-teachers of the Religion of loving devotion who did not want the public exposure of their own falsehoods which had been laboriously manufactured for securing a lucrative trade in the name of Religion.

The pseudo-followers of Sree Chaitanya, or, more correctly, of Sree Rupa who is the first Apostle, have gained an unenviable notoriety for immorality as well as stupidity. Sree Chaitanya's Teachings are ordinarily represented in the imagination of the average inhabitant of Bengal as characterised by the quality of emotion to the comparative disregard of the intellectual side of human nature to which the philosophy of the Vedanta, represented by the interpretation of Sree Sankaracharya, makes its appeal. As a matter of fact '*bhakti*' (which is imperfectly rendered as devotion) is now a days ordinarily supposed even by professed Chaitanyites to be incompatible with the due exercise of our rational judgment. Such a state of opinion on the subject of *bhakti* as taught by Sree Chaitanya, could come to prevail only by the criminal neglect of the study of the valuable Gaudiya-Vaishnava literature based on the expositions of the six Goswamis.

It was the task of the six Goswamis to establish to the satisfaction of all sincere enquirers that the Teachings of

Sree Chaitanya are in more complete accord with the teachings of the entire body of the revealed Scriptures than that of any other teacher of the Religion. Nay, the Goswamis proved by unimpeachable Scriptural testimony that Sree Chaitanya is identical with Sree Krishna, the Ultimate Divine Person. The Teachings of Sree Chaitanya gather up and carry forward to their final stage the revelations of all the Scriptures by proclaiming the super-excellence of the worship of Sree Krishna practised by the spiritual milk-maids of Braja.

The Vedanta is really explained not by Sree Sankaracharya but by Srimad Bhagavatam. The interpretation of Sree Sankaracharya is essentially negative and polemical. It is a very powerful exposure of the inadequacy of all empiric syntheses about the subject of the Absolute. This is certainly one of the aspects of the teaching of the Vedanta; but it is not the primary aspect. Sree Sankaracharya has avoided any treatment of the Positive Nature of the Absolute. This is bound to be altogether unsatisfactory to all persons who are in need of enlightenment about the nature of the Reality. Sree Sankaracharya is the prince of sceptics who are very successful in demolishing the laboured structures of his empiric protagonists. He avoids the positive treatment of the

subject of the Absolute with the plea that no activity is admissible in the Absolute. Sree Sankara makes one significant admission viz., that the Reality is not Matter but Spirit. He is almost silent about the nature and function of the Spirit. His so-called followers, failing to properly understand the cause of the silence of Sankara, have sought to offer a most puerile empiric synthesis on the basis of the interpretations of Sankara. It is this which passes now-a-days in the name of the philosophy of the Vedanta among the different schools of the empiric savants of this country as well as the West.

The interpretation offered by the six Goswamis presents the positive teachings of the Scriptures in their only rationally intelligible form, so far as they are capable of being grasped by our present limited rational faculty. They take us beyond the scope of our present rational vision but not in opposition to the same. They lead our halting reason, as it were, by the hand, along paths which can be explored only under their absolute guidance. This is not an irrational procedure, in as much as they never let go our limping reason, but always helps it to find a real footing on paths that are otherwise inaccessible to it. From even the purely intellectual point of view this is a higher performance

than the utmost level of achievement of Sree Sankaracharya. As a matter of fact the only substantive interpretation of the Vedanta, that alone also really matters, is the one that is made available by the works of the six Goswamis. It is no mere boast of the rhetorician that Sree Krishna made manifest His Own Eternal Pastimes once again while the six Goswamis were residing in the Land of Braja.

The exigencies of the trade of religion made the pseudo-followers of Sree Rupa offer no encouragement to those who might have evinced the inclination for the serious study of the original sources. A very small part of the priceless teachings of the six Goswamis has been attempted to be presented to the indulgent reader in the pages of this journal in order to induce an effective public curiosity to know more about 'the Ocean of the Nectar of Mellow Devotion' that has been manifested by Sree Rupa, for allaying the thirst of the Ages of the famished soul during his sojourn in this land of blighted waste, by the Mercy of the Supreme Lord Sree Krishna-Chaitanya. That great work is still available to all students of spiritual lore of which the blessed Land of India still remains the veritable open-door Emporium.

"The nectarine Ocean of the elixir of devotion" (*Bhaktirasamritasindhu*)

is the name of the great work of Sree Rupa that offers a thorough-going analysis of the positive function of all pure souls with a clear exposition of the fundamentals of spiritual faith. The transcendent nature of the service of Krishna is fully brought out and carefully differentiated from all mundane activities. The book introduces the reader to the real spiritual atmosphere and in this respect should be regarded as the most important volume of the whole series.

Sree Sanatana Goswami enables his readers to grasp the all-important fact that Krishna is the Divinity Proper to Whom alone all services are due. There is, however, a complete hierarchy of Divine Personalities of Whom Krishna is the Source. There are also gods exercising delegated Divine powers in regard to this world. There is an

infinite gradation of worlds both in the mundane and the spiritual spheres. Vedic Personal Monotheism is expounded with Krishna, the Transcendent Absolute, as the Supreme Lord.

Sree Raghunathdas Goswami is the serving-maid of Sree Radhika, the Premier Milk-maid of Braja, and his lyrical compositions offer the highest level of the service of Krishna.

Sree Gopal Bhatta Goswami has codified the practices and rituals of Vedic Monotheism, culminating in the pure chant of the Name of Krishna.

Sree Jiva is the philosophical exponent of the system. He has refuted the arguments of other schools that are opposed to the conclusions of Srimad Bhagavatam which are accepted by Sree Chaitanya as furnishing the only genuine revealed exposition of the Vedanta.

The Circle of Braja

THE Circumambulation of the Circle of Braja under the lead of Editor is in progress and pure-hearted persons from all parts of the country, irrespective of caste, creed or colour, have

availed the opportunity to join the devotional performance which is the consummation of the highest aspirations of the devotee. There is no higher function for the soul than the performance

of the circumambulation of Sree Braja-mandal under the absolute direction of the *bona fide* devotee of Krishna.

The exoteric aspect of the Circle of Braja has been described by more than one writer. A great part of the British District of Muttra is sparsely dotted with villages that are associated from time immemorial with the Pastimes of Rama and Krishna in the Dwapara Age from Their Birth to Dawning Youth. The date of these events, according to the chronology of the Puranas, is that of the Great War of the Mahabharata in which Krishna, as King of Dwaraka, subsequently played the part of the Hero. The Mahabharata War is traditionally regarded as having taken place a little over five thousand years ago. Modern researches into the earliest historical traditions of ancient India recorded in the Puranas have disclosed the reliability of the claim to antiquity of the events that are connected with the Circle of Braja.

The question, as to whether the juvenile Pastimes of Krishna in Braja can be regarded as historical events on a par of authenticity with the Great War that was fought on the plains of Kurukshetra, is not entertained by historians as deserving their serious consideration. The Braja Pastimes of Krishna are so marvellous and any detailed reference to them has been so cautiously avoided by the Great Epic,

that the empiric historian is apt to be perplexed by the wealth of details on the subject that are supplied by the Harivamsa, a work which is for this very reason supposed to be far less authentic and much later than the Mahabharata.

Aspects of the issue have been handled from time to time in the pages of this Journal in various connections. If Krishna is a mere national Hero and historical person the narratives of the Harivamsa, the Puranas, the Bhagabata, etc., about the Early Career of Krishna, naturally become unintelligible and redundant. The point of view of the author of the Mahabharata is frankly that of an admirer of the traditional religious institutions of the country and of Krishna as the great national Hero during a crisis which revolutionized the political and social aspects of India.

These considerations are offered in order to place before the reader some of the difficulties that are taken note of by empiric thinkers in trying to understand the historic factors in Krishna-Worship. But the Narrative of the Boyhood and Early Youth of Krishna is so supremely attractive in itself that it continues to exercise the most powerful formative influence on all writers and thinkers who have been actually brought into touch with the Religion of Amorous Love of the

milk-maids of Braja. The greatest empiric poets are found to be among the most ardent admirers of the Pastimes of Braja, in their own way. The Poetry of the Bhagavata, of the Geeta-Govinda, of Chandidas, Vidyapati, of Sree Rupa and his successors, have moved the hearts and quickened the imaginations of poets and philosophers of every shade of opinion and have thus proved the fruitful source also of all mispraise that has been lavished on the subject by an important section of the empiric writers and thinkers all over the world.

But the subject has nevertheless baffled all attempts at real comprehension on the part of the empiricists. It would be truer to say that the great majority of the more philosophically and poetically minded empiric thinkers are in their heart of hearts disposed to be responsive to the exquisite charms of the Revelations of Krishna-workship, but are prevented from fully accepting the Religion by the opposition of certain so-called ethical and seemingly rationalistic considerations which, however, only lead them to an essentially negative and sterile position.

It is to be carefully noted and remembered that the unconventional amour of the milk-maids of Braja has got the unique quality of being directed exclusively to the Transcendent Absolute and is never to be dishonestly confounded with promiscuous carnality

directed to a plurality of everchanging objects as is the case with the mundane amorous passion. Polygamy and polyandry are resented by the monandrous and monogamous instincts that are inevitably associated with them in the process of mundane sexuality. Monogamy and monandry do not represent the real scope of the sexual ambitions of the human race, any more than polygamy and polyandry. An artificial line has been drawn between the two sets, in order to check the undue excesses of the alternative direction of the instinct that always tends to overstep its supposed salutary limits. Sexuality is not reconcilable with the demands of the empiric rational principle which is opposed to materiality in all its tangible forms, being itself absurdly in love with the mere absence of material form. But such medicine is evidently far worse than even the disease itself. No one can live on the mere negation even of a decidedly bad principle. Every one seeks only the salutary lovely position. Sexuality offers the unsalutary seemingly lovely Tantalus' cup. Empiric rationality offers only the seemingly salutary, but positively loveless, thirsty condition. They are the twin horns of the worldly dilemma.

It would be perfectly useless to rely on empiric judgment in either of its two alternative aspects for realising

the true and absolutely wholesome significance of the Pastimes of Braja. The guidance of the true devotee, who is free from both forms of the empiric shortcoming, is the only rational course that is open to those who desire to steer clear of the Scylla and Charibdys of empiricism. The basis for such desire need not be imported from the Scriptures, as it is always present in the soul. The proper course offers to satisfy only the ever existing hankering. There are numerous authorities, whose *bona fides* and clearness and loftiness of vision are universally admitted, who have borne testimony to the efficacy of the method of following the unconditional, truly rational, guidance of the real devotee for the attainment of the goal of all our eternal hankerings, including the sexual, in their only natural and wholesome form.

With these prefatory remarks the following outline of the account of the circumambulation of the Circle of Braja, as it is ordinarily performed by the devout pilgrim, is offered for the information of the reader.

The circumambulation of the Circle of Braja (Shree Brajamandal) is locally designated as the *Vanayatra* (the sojourn into the woods). There are twelve *Vanas* (woods) comprising the Circle of Braja, and twentyfour *Upavanas* (gardens).

In terms of mundane Geography

seven of the twelve *Vanas* are situated to the West and five to the East of the Jumna. The twelve *Vanas* are,—

West of the Jumna :—

(1) Madhuvana—modern Maholi ; 3 miles of Muttra City Station ; $2\frac{1}{2}$ miles South West of Rhuteswar Temple ; Madhu Daitya was killed here and Dhruva practised penances.

(2) Talvana—modern Tarsi ; $2\frac{1}{2}$ miles South west from Maholi ; Dhenukasura was killed here.

(3) Kumudvana—modern Uncha-gaon adjoining Nabipur to the North ; 4 miles S. W. of Maholi and 3 miles W. of Tarsi. (Sporting in tank decked with lotuses).

(4) Bahulavana—modern Bathi ; $3\frac{1}{2}$ miles N. W. of Muttra ; 3 miles N. (slightly W.) of Satoha which is 4 miles N.W. of Maholi. The life of Bahula cow was saved by Krishna.

(5) Kamyavana—modern Kaman (in Bharatpur territory). 3 miles N. W. of Kanwara and 7 miles W. of Barsan ; residence of Boy-Krishna ; Probodhananda Saraswati Thakur's place of Bhajan ; Kameswar Siva ; forest-sojourn of Pandavas.

(6) Khadiravana—modern Khaira ; 3 miles S. E. of Nandagaon and 1 mile E. of Bijwari ; Krishna's pasturing place ; Bakasura was slain here.

(7) Brindavana—6 miles N. E. from Muttra,

East of the Jumna :—

(1) Bhadravana—across the Jumna from Nandaghat ; 4 miles N. E. from Mat ; Pasturing ground of Krishna.

(2) Bhandirvana—2 miles S. of Bhadravana ; wrestling sports of Krishna and Balarama and chums ; Pralambasura was slain here by Balarama.

(3) Belavana—modern Jahangirpur ; $2\frac{1}{2}$ miles S. of Mat and $1\frac{1}{2}$ miles N. of Brindavana ; on the bank of the Jumna ; Krishna ate Bel fruits ; Lakshmi Devi's place of *tapas*.

(4) Lauhavana—4 miles E. of Muttra and 3 miles S. of Panigaon ; Lohajanghasura was killed here ; village of Rawal is $2\frac{1}{4}$ miles S. of Louhavana, Rawal is the birth-place of Radharani.

(5) Mahavana—7 miles S. E. of Muttra ; home of Nanda-Yasoda ; 80-pillared palace of Nanda ; through fear of Kamsa Nanda shifted his residence from here to Nandagaon.

Twentyfour Upavanas :—

(1) Gokul (See above).

(2) Gobardhana—13 miles W. of Muttra, 3 miles W. S. of Radhakunda.

(3) Barsana—4 miles S. of Nandagaon ; Unchagaon (seat of Baladeva) is 1 mile S. E. of Barsana.

(4) Sanket— $2\frac{1}{4}$ miles N. of Barsana and $1\frac{1}{2}$ miles N. of Premasarovara.

(5) Nandagaon—3 miles N. of Sanket.

(6) Paramadara—in Dig ; 7 miles N. W. of Gobardhana.

(7) Aring—3 miles S. E. of Gobardhana.

(8) Sheshasayi— $1\frac{1}{2}$ miles S. of Rasauli (slightly E.), east of the village of Khirsagar.

(9) Matvana— $3\frac{1}{2}$ miles S. of Bhadravana (E. of Jumna).

(10) Unchagaon—1 mile N. of Barsana (Seat of Baladeva).

(11) Khelanvana—(Shergarh)—2 miles E. S. of Ujani, on the bank of the Jumna.

(12) Radhakunda—(Village of Arit) $1\frac{1}{4}$ miles N. of Mukhrai which is $2\frac{1}{2}$ miles N. E. of Gobardhana.

(13) Gandharbavana—(Unspecified).

(14) Parsoli or Parasoli—near or in modern Muhammadpur ; $1\frac{1}{2}$ miles N. E. of the village of Annakut and 1 mile W. S. of the village of Yamunanta.

(15) Bilchu— $1\frac{1}{2}$ miles N. of Jatipura.

(16) Bachhvana—(or, Bachgaon) ; Paintha is 3 miles S. ; there is a good road from Gobardhan to Bachgaon ; Bachgaon is 7 miles S. of Gobardhan ; limit of Brajmandal according to the Ballabha school.

(17) Adibadri— $1\frac{1}{2}$ miles W. S. of Allipur.

(18) Karahla— $1\frac{1}{2}$ miles S. of Ludhali ; 3 miles S. of Khadiravana ; Seat of Chandravali.

(19) Ajnakh—1 miles N. E. of Barsana, near Gazipur ; birth-place of Indulekha.

- (20) Kokilavana—3 miles N. of Naudagaon and 2 miles W. of Yabat. (23) Kotvana—4 miles slightly E. ; 4 miles to the N. of Charanpahadi.
- (21) Pisawa—1½ miles N. of Karhla and 1 mile S. of Ludhali. (24) Raval—2½ miles S. of Lauhavana on the eastern bank of the Jumna ; birth-place of Srimati.
- (22) Dadhigaon—3 miles S. of Hudel.

Circumambulation of the Circle of Braja by Sree Chaitanya

LORD Chaitanya restored their sanctifying efficacy to the Tirthas of the Circle of Braja by the Performance of the circumambulation in 1514-15 A.C. The Performance of the circumambulation of Sree Brajamandal by Lord Chaitanya is described in Sree Chaitanya Charitamrita. It is as follows :—

On His way to Mathura from Puri, at all the places where He stopped, the Lord made all people dance by the bestowal of the Name and Love of Krishna. Just as formerly, while proceeding to the South, He had saved all people, in the same manner He also now converted all persons of the West into *Vaishnavas*. On His way, wherever He caught a glimpse of the Jumna, He

jumped into her water being bereft of all external consciousness by Love. Journeying in this fashion He reached the precincts of Mathura. On catching sight of Mathura, overcome with love, the Lord fell prostrate on the ground. Arriving at Mathura He bathed in the 'Bishrama Tirtha'. The Lord made obeisance on beholding Keshaba at the place of the Nativity (Janmasthana). There He danced and sang in the fit of love, and poured forth thunderous ejaculations. The people were thrown into ecstasies on beholding the Lord distracted by love. A certain Brahmana rolled on the ground clasping the Feet of the Lord and danced with the Lord, in the ec-tacy of love. Both embraced each other as they danced on by the

impulse of love. Both said, with their hands uplifted, 'Say Hari, say Krishna'. The people cried, 'Hari, Hari', and raised a great tumult. The servitor of Keshaba garlanded the Lord. Struck with amazement by the sight of the Lord the people said, 'Such love is never of this world. By His sight the people go mad with love and laugh, weep, dance and sing uttering the Name of Krishna. It is, therefore, absolutely certain He is no other than Krishna Himself Who has again appeared to our view. It is Krishna Who come to Mathura to save the people.'

Taking that Brahmana aside, the Supreme Lord made enquiries in private. 'Old Brahmana, you have a noble and straightforward nature. From whom did you receive this treasure of love?' The Brahmana said, 'Sripad Madhabendra Puri came to the town of Mathura in course of His wanderings. He came to my home out of his great mercy. He made me his disciple and accepted the alms of food cooked by me. That great soul made manifest and worshipped Gopala. To this day the worship of Gopal instituted by him continues to be performed at Gobardhana.' On hearing this the Lord greeted the feet of that Brahmana. The Brahmana, in a great fright, fell at the Feet of the Lord. The Lord said, "You are the 'Guru' and I am as the disciple. It is not meet for one

who is 'Guru' to bow to his disciple". On hearing this the astonished Brahmana said with great fear, 'Why do you speak such words being a *sannyasin*? But I infer in my mind from the love that I find in You that You bear the relationship to Madhabendra Puri. There is love for Krishna wherever there is relationship with him. Excepting in him no-where else is to be found the least trace of this love'. Thereupon the Bhattacharyya, who was in attendance upon the Lord, informed him of the same. The Brahmana began to dance with joy.

Then the Brahmana brought the Lord to his own home. He served the Lord in many ways, in whatever manner he wished. He made the Bhattacharyya cook for the Lord. Thereupon, the Supreme Lord said with a smile, 'My Master Puri has accepted the alms of food cooked by you at your home. May you give Me the alms of food cooked by yourself. This is the proper method and the one that I have been taught'. That Brahmana thereupon offered the Lord food cooked by himself.

All the people of Madhupuri flocked to have a sight of the Lord. The Lord with uplifted Hands shouted the Name of Hari. The people danced, maddened by love, crying 'Hari'. The Lord bathed at the twenty-four *ghats* (landing-places) of the Jumna. That

Brahmana showed the Lord over the *tirthas* where the Lord bathed. The Lord visited many sites viz., Swayambhu, Vishrama, Dirgha-Vishnu, Maha-Vidya, Gokarna, etc.

The Lord now conceived the desire of beholding the *Vana* (woods). The Lord took with Him for this purpose the self-same Brahmana. He went to Madhu, Tala, Kumuda and Bahula Vanas. He was entranced with love on bathing at all those places. Herds of kine pastured on the way. On seeing the Lord they encircled Him with loud bleatings. At the sight of the cows the Lord was rendered motionless by the strong current of love. The cows licked all the Limbs of the Lord by the impulse of affection as for their calves. Recovering His normal state the Lord caressed their bodies. The cows followed the Lord and would not turn back. The herdsmen kept them back with great exertions. Herds of does tripped up on hearing the sound of the Voice of the Lord. Bucks and does looking to His Face licked the Body of the Lord. They felt no fear and followed Him wherever He went. Cockatoo, cuckoo, bee, sang on the fifth note on seeing the Lord. Peacocks danced along on the way in front of the Lord. On seeing the Lord the trees and creepers of *Brindavana* experienced the horripilation of their twigs and shed tears of honey. The branches, laden with

their fruits and flowers, prostrated themselves at the Feet of the Lord like friends bringing presents to welcome their loved ones. All the motionless and moving entities of *Vrindavana* were gladdened by the Sight of the Lord, as friends feel on meeting friends. On noticing their love, the Lord submitted to sport with them under the compelling influence of their love. The Lord embraced each and every tree and creeper. He offered the flowers, etc., to Krishna by meditation. His Body was convulsed with tears, trembling and horripilation of love. The Lord spoke in a raised voice, repeatedly bidding them to say 'Krishna'. The immovable, joining with the moving, uttered the Sound 'Krishna', as if re-echoing the Solemn Voice of the Lord. As the Lord wept, falling on the neck of the deer, there was horripilation on the body of the deer and tears in his eyes. Cockatoos, male and female in pair were seen sitting on the branches. On seeing them the Lord's Mind was inclined to hear something from them. The pair presently flew down and perched on the Hands of the Lord and recited to the listening Lord *slokas* setting forth the Good Qualities of Krishna. "May Krishna, the Charmer of the world, Whose Fame spreads over the universe, save the world. The Beauty of Krishna overcomes the patience of all ladies; His Pastimes

amaze even Rama ; His Prowess makes a top of the King of Mountains ; His Good Qualities exceed all enumerations ; His Disposition charms all. Such is, indeed, our Lord." On hearing the description of Krishna from the lips of the cockatoo, the cockatrix recited a verse conveying an account of *Radhika*. "The loving disposition, naturalness, superior goodness, skill in dance and song, array of all excellent qualities, as also the poetry, of *Sree Radhika*, the charmer of the Heart of Him Who charms the hearts of the whole world, do reign supreme over everything". The cockatoo now said that Krishna is the Ravisher of the god of love, and recited a verse. "May, O cockatrix, the Ravisher of the god of love live for ever. He holds the Flute in His Hands, steals the hearts of all the ladies of the world and sports with the damsels of the cow-herds". The cockatrix spoke to the cockatoo in the language of derision on hearing which the Lord experienced the ecstasy of amazed love. "He is the Charmer of the god of love only as long as He abides by the shining side of *Radha* ; otherwise, although He is the Ravisher of the world, He Himself is ravished by the god of love". The cockatoo and cockatrix now flew back to the branch of the tree. The Lord watched with interest the dance of the peacock. On beholding the neck of the peacock

the Lord was reminded of the Colour of Krishna and the Supreme Lord fell prostrate on the ground by the overwhelming impulse of love. That Brahman, on finding the Lord lying on the ground in a fit of unconsciousness, tended the Lord with the help of the *Bhattacharyya*. Taking hold of the outer piece of cloth of the Supreme Lord with cautious hurry, he splashed His Body with water and fanned Him with the cloth. He spoke the Name of Krishna with a raised voice into the Ear of Lord. The Lord, on regaining His consciousness, rolled convulsively on the bare ground. His Body was pierced with the thorns that abounded on the path and made it so difficult to journey in those woods. The *Bhattacharyya* took up the Lord into his arms and tended Him to recovery. The Mind of the Lord was saturated with love of Krishna. He stood up and danced, crying, 'Say Krishna'. The *Bhattacharyya* and that Brahmana chanted the Name of Krishna and the Lord proceeded on His way, dancing. That Brahmana was amazed by the sight of the love-distraught condition of the Lord and was filled with anxious thoughts for His safety.

The fact was that the Lord's Mind was saturated with love while He was staying at Nilachala (Puri). As He set out for *Vrindavana* His Love waxed a hundred-fold during the journey. On

catching sight of Mathura His Love underwent a thousand-fold increase. While He roamed in the woods His Love was augmented a million-fold. The very name of *Vrindavana* served to make Him overflow with Love while the Lord abode in other lands. His Loving Condition may be inferred from the fact that He was now wandering in the self-same *Vrindavana* in reality. His Mind simmered night and day with the impulse of Love. He bathed, ate and attended to other necessary duties by the inertia of habit. Such was the Quality of His Love all through as the Lord journeyed through the twelve *Vanas* (woods). I put it all together as it is impossible to record the occurrences of the different woods. The elaboration of the loving function that was manifested in *Vrindavana* is recorded by Ananta in crores of volumes but still even a particle of the same fails to be described. I write an outline in order to point the direction. The whole world floated on the bottomless ocean of the Pastimes of Chaitanya. Every one swam in it as far as he could.

The Supreme Lord then re-discovered *Radha Kunda* and *Shyama Kunda* which had passed out of the view of the people of this world, and pointed out their locations in the village of Arit. The Lord visited Harideva at Gobardhana. The Lord would not

visit Gopala by climbing the Gobardhan Mount. Whereupon Gopala came down to Gantholi from the village of Annakuta by the device of breeding panic of impending danger from a contemplated attack by the Muhammadans. The Supreme Lord visited Gopala at Gantholi. The Supreme Lord next visited Nandiswar, Pabanasarovara, Shesashayi, Melatirtha, Bhandirvana, Bhadravana, Lauhavana, Mahavana, etc., and returned to Mathura after visiting Gokula. From His place of residence at Akrura-Ghat the Lord repaired daily to *Brindavana* visiting the Lake of Kaliya, the Ghat of the twelve Adityas, Keshighat, Rasasthali, Chira-ghat, Amlitala, etc. The Lord dissipated the error of the Bhattacharyya who was misled by the rumour that Krishna had re-appeared and made Himself actually visible on the Kaliya Lake. It was found out that a fisherman in his boat while catching fish in the Kaliya Lake during night had been mistaken for Krishna subduing Kaliya. The Lord was rescued by Balabhadra as He plunged into the Jumna at Akrura Ghat and lay immersed in the water for a while. It was this incident which made Balabhadra Bhattacharyya to propose and induce the Supreme Lord to leave *Brindavana* and return to Puri. A Rajput who bore the name of of Krishnadas and who was a resident of a village on the opposite bank of

the Jumna, left his home and family accepted. Krishnadas accompanied the and offered to devote his life to the Supreme Lord on His return journey service of the Lord. His offer was to Puri.

Taking Refuge in God

XVI

Longing for realisation

(*Continued from p. 318, April, 1932*)

For serving the Feet	Of the Daughter of Brishavanu
I shall be Her protected maid ;	
To serve constantly	The pleasures of Sree Radha
Shall be my endeavour.	
The Pleasure of Krishna	By Sree Radha's Happiness
I shall experience in my mind ;	
Abandoning Radha's Feet	To seek my union with Sree Krishna
Shall never be my desire.	
The <i>sakhis</i> are	My best friends,
Teachers of love for the Divine Pair ;	
By following their example	I shall serve
The Purpose-Tree of the Feet of Radha	
Whoever the person,	Whatever his ways,
Who breaks away from Radha,	
Myself who am	Radha's constant partisan
Shall never brook his sight.	

Confession

(*Tune—Surat, Khambaj, Ektala*)

Say, oh will that day be ever mine	
When 'all offence ceasing,	The relish of the pure Name
Will be infused into my heart by the power of mercy !	

Owning myself humbler
 Welcoming the quality of fortitude in my heart,
 Giving honour to all,
 Being myself free from all vanity,
 Oh, when shall I taste the essence of the mellow liquid of the Name !
 Wealth, attendants,
 And the beautiful maid of poesy,
 I shall not covet for my happiness.
 In all my successive births,
 Be Thou pleased, O Gaur-Hari,
 To give me causeless devotion to Thy Feet !
 To articulate the Name
 Of Sree Krishna
 Horripilation of the body, thickness of the voice,
 Pallor and shivering
 Will make their appearance ;
 A constant stream of tears will flow from my eyes.
 Oh, when shall I at Nabadwip, By the bank of the Celestial Stream,
 Call artlessly upon Gaur and Nityananda,
 And run about,
 Dancing and singing,
 Like one mad, giving up all consideration !
 Oh, when will Nityananda,
 Taking mercy on me,
 Absolve me from the infatuation of the world ;
 And giving me the shelter
 Of His Own Feet
 Allow me entry into the Mart of the Name !
 And I shall buy and plunder The mellow liquid of the Name of Hari,
 Intoxicated by the sweetness of the Name, lose all discretion ;
 And by touching the feet Of those immersed in the mellow liquid
 Be ceaselessly mellowed by the liquid sweet !
 Oh, when will pity for *jiva*
 Manifest its appearance,
 And with an humble mind, forgetting his own happiness,
 Bhaktivinode,
 By humble solicitation,
 Will propagate the tidings of Divine Command !

(To be continued)

Shree Shree Chaitanya Bhagabat

MIDDLE PART

CHAPTER IV

(Continued from P. 63, August, 1932)

Summary :—In this chapter are narrated the device of Sree Gaurasundar for divulging the greatness Of Nityananda to the devotees, Mahaprabhu's hint to Sribas to read a sloka of the Bhagavata for the purpose, fainting fit of Nityananda on hearing the sloka and his diverse *sattvika* perturbations. Mahaprabhu holding Nityananda in His Arms, talk between Mahaprabhu and Nityananda by innuendoes, Nityananda divulges the Significance of the Avatara of Mahaprabhu, the glorification of Nityananda by the author and other subjects.

Sree Gaurasundar presented Himself before Nityananda at the residence of Nandanacharyya. Nityananda fainted away in the ecstasy of joy on beholding His Lord. His external consciousness returned on listening to the recital of a sloka of the Bhagavata by Sribas Pandit who read it on receiving the hint from Mahaprabhu. He now displayed diverse wonderful *sattvika* perturbations. The vaishnavas tried to calm his restlessness, but failed. Thereupon, Sree Gaurasundar held Nityananda in His Own Arms. Nityananda was pacified but Gadadhar laughed within himself on seeing Ananta in the embrace of

His Lord, as this was a reversal of their respective roles. Sree Gaurasundar hymned Nityananda, thereby giving out the nature of His hidden personality In reply to Mahaprabhu's enquiry as to whence Nityananda had come to Nabadwip, the latter, under the garb of giving an account of his pilgrimages, gave out the mystery that the Son of the Chief of Braja had appeared at Nabadwip. Then followed a confidential talk between the two, mostly by innuendoes, from which, however, the devotees could gather that Both of Them were known to Each Other for a long time and Both belonged to the Category of the Worshipped. Nityananda Prabhu, although He belongs to the Category of the Worshipped, eternally serves Sree Gaurasundar, identical with the Son of the Chieftain of Braja, in diverse ways. The Mercy of Gaurasundar is not attainable except by the mercy of Nityananda. Nityananda prabhu is the inseparable Body of Sree Gaurasundar. Those, who wish to be immersed in the sea of devotion by being delivered from the ocean of the world, can attain the fulfilment of their desire by serving the Feet of Sree Nityananda. There is no other way.

Burden

*All glory to Gaurachandra, Life of the world
May there be constant recollection of Thy
twin Feet.*

- 1 Viswambhar remained standing in front of
Nityananda ;

Nityananda recognised his own Lord.

- 2 Nityananda-rai was stunned with joy ;
His gaze was rivetted on the Beauty of
Viswambhar,
3 As if his tongue licked, his eyes drank,
His arms embraced, his nose did smell ;

- 4 So great was the astonishment of
Nityananda !
He uttered nothing, did nothing to the
amazement of all.
- 5 Gaura-rai the Lord of the life of all,
understood.
He devised a plan to make known
Nityananda.
- 6 The Lord conveyed the hint to Sribas
Requiring him to read a certain sloka of
the Bhagavata.
- 7 Catching the hint of the Lord, Sribas Pandit
Read quickly a sloka, setting forth the
contemplation of Krishna.

- 8 *His Forehead wearing the crown decked
with the peacock's tail,
The Beauty of His Ears set forth by
Karnikara flowers,
His exquisite dancing Figure clad in
golden-yellow garment
And encircled by the garland of flowers of
five hues,
By the nectar of His nether Lip filling the
interstices of the Flute,
The cow-herds singing His Praises,
He entered the wood named after Vrinda,
The sporting arena that receives the Print
of His Own Divine Feet.
(To be continued)*

Ourselfes

Sree Gaudiya Math, Calcutta ;—On August 16, on the day of Advent of Sree Baladeva, Sir Devaprasad Sarbadhikary, Kt., M.A., D.L., C.I.E., Suriratna, with Lady Sarbadhikary, listened to a discourse on the 'Love of Sree Chaitanya' from the lips of the Editor.

The Consortship of Krishna has been treated by Sree Rupa and his disciple Sree Jiva Goswami, by the latter under the superficial garb of spousal relationship. The subject has also been delineated by Sree Rai Ramananda in Sree Jagannath-Ballabha-Nataka. Sree Chaitanya, in promulgating the Love of Krishna as Consort, had to oppose, as a preliminary, every other form of religious view that is current among mankind. This elucidatory criticism was necessary in order to establish 'Love of Krishna as Consort' as the supreme desideratum. Empiric so-called transcendentalism is no less indicative of want of love than the similar mentality that advocates anthropomorphic, zoomorphic or apothotic views. Sree Gaudiya Math does not undertake the propaganda of Religion for any provincial or national purpose which is the object of the narrow creeds. All such sectarianism was preached, more or less, in opposition to the Religion of love. The Gaudiyas are not worshippers

of world altruism. Love for Krishna is their sole object.

On August 21, Sir Sarbadhikary had a further discussion at his own residence with the Secretary of Sree Gaudiya Math and two other members of the Mission regarding the place of altruism in the system of Sree Chaitanya. He also enquired why the worship of Krishna, devoid of display of His Majesty, is preferred by the Gaudiyas. These questions elicited interesting rejoinders which will be considered in detail on a future occasion.

Sridham Mayapur ;—The Samadhi of Srila Gaurkishore Das Goswami Maharaj, which had been enshrined at the town of Nabadwip, was on the point of being washed away by the Ganges. Accordingly, on August 21, at the desire of the Editor, the devotees of Sree Chaitanya Math dug up the Samadhi and brought it to Sridham Mayapur with Kirtana procession. On the 18th of September the Samadhi was laid in the earth by the Editor, in accordance with the method of Samaskara Deepika, on the southern bank of Sree Radha Kunda.

Srila Gaurkishore Das Goswami Maharaj manifested his appearance in this world about a century ago at the village of Bagjan not far from Tepakhola

in the district of Faridpur. He accepted the *Kaupin* from Srimad Bhagabata Das Babaji, disciple of Srila Jagannatha Das Babaji Maharaj. After assumption of the garb he was constantly engaged in the *bhajan* of Krishna by residing in different villages of Sree Brajamandala for a period of about thirty years. In 1893 when Srila Jagannatha Das Babaji Maharaj identified the Birth-place of Sree Chaitanya at Sridham Mayapur on the eastern bank of the Bhagirathi, Srila Babaji Maharaj invited all the Mahatmas to come to Sridham Mayapur. Srila Gaurkishore also came to Sree Gaudamandal at that time by the command of Srila Babaji Maharaj. Since then Srila Gaurkishore resided in Sridham Nabadwip till his disappearance. He never again went outside the Circle of the Nine Islands. He resided most of the time in Sree Godruma, Sree Mayapur and Sree Koladwipa. He was the inseparable bosom friend and associate of Srila Thakur Bhaktivinode. Srila Gaurkishore Das Goswami Maharaj manifested his disappearance in 1915. His spiritual body was placed in Samadhi on *Uttama Bhadrasht* day by the Editor at Kulia Nabadwip. We reserve for the next issue the more detailed treatment of the personality of Srila Gaurkishore Das Goswami Maharaj.

Calcutta, Lecture at Albert Hall :—Sripad Sundarananda Vidyavinode, Editor of the Gaudiya, lectured on "The love of Sree Chaitanya" at a public meeting on August 31, at Albert Hall under the presidency of Sir Devaprasad Sarbedhikary Kt., M.A., D.L. C.I.E., late Vice-Chancellor, Calcutta University.

Assam, Dhubri :—Pandit Sripad Nimananda Das Sevatiirtha, Bhaktishastri, B. Ag., B.T. foremost of the devotees of Sree Chaitanya in Assam, has undertaken the publication, as its Editor of a religious monthly Journal in the Assamese language for promulgating the teachings of Sree Chaitanya in Assam at the desire and under the function of the Editor. The first number of the Journal, which bears the name of 'Kirtana', appeared on the day of Advent of Sree Krishna, the 24th of August. The 'Kirtana' will undoubtedly achieve its great purpose under the able editorship of Sripad Nimananda Prabhu who is a well-known writer and an author of repute and has been engaged in promulgating the Message of the Absolute Truth by the *Srauta* method.

Sree Gaudiya Math, Calcutta :—A grand Sankirtana procession organised by the Gaudiya Math passed along the streets of Calcutta on August 27th by the following route :—Bagbazar Street, Chitpur Road, Shovabazar Street, Strand Road, Darmahata Street, Clive Street, Harrison Road, Chitpur Road, Muktarām Babu Street, Chittaranjan Avenue, Baranashi Ghosh Street, Cornwallis Street, Bagbazar.

Editor delivered a lecture in English on August 28 at the Saraswat Natyamandir of Sree Gaudiya Math on 'Relative worlds ; and another lecture in Bengali on 'Purusartha Vinirnaya i.e., the determination of the *summum bonum*' on September 3.

Editor had a talk with Mr. T. C. Roy, District Magistrate of Nadia, and Dr. Suniti Chatterjee, editor of Bangiya Sahitya Parishad Patrika, at the Gaudiya Math, on September 4. The subjects discussed included the definition of the Absolute, need of preaching to the upper cultured classes, relative importance of relieving economic distress, etc.

Editor delivered a lecture on September 11 on 'Vedanta' at the Lecture-Hall of the Gaudiya Math.

Festival of Sree Sree Radhashtami :—Editor gave a discourse, on September 8, on the Nature of Sree Radhika, at the Gaudiya Math, Calcutta. The festival of the Advent of Sree Radhika was duly observed at all the Mathas, on September 8.

Thakur Bhaktivinode :—"The general festival" of the annual celebrations of Sree Gaudiya Math of Calcutta was held on September 12, in commemoration of the anniversary of the advent of Srila Thakur Bhaktivinode, on a magnificent scale. The lavish distribution of Mahaprasad began from the forenoon and continued till the closing hours of the night. Thousands of the poor were invited to honour a rich variety of the Mahaprasad. Their Holinesses Tridandi Swamis Sreemad Bhakti Hriday Bon Maharaj, Sreemad Bhaktiraksak Sridhar Maharaj, Sreemad Bhaktivivek Bharati Maharaj and Sreemad Bhaktiprakash Aranya Maharaj delivered a series of lectures in the evening at the Hall of the Calcutta Gaudiya Math on the significance of the career of Srila Thakur Bhaktivinode. The festival was also celebrated at all the Mathas of the Mission.

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OR

SHREE SAJJANATOSHANI



EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATĪ Goswami Maharaj

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Vol. XXX

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NO. 5.

Service of the Absolute

(Substance of Editor's speech at the inauguration of Sree Ramananda
Gaudiya Math at Kovvur on 5.7.32)

WE are to welcome mercy from the Absolute in His Impersonal and Personal Forms. We individuals are each of us connected with Person. We require some Personality to Whom to pray and appeal for our existence. If the object of our worship is Absolute then everything done by us should be for Him only.

We have occupations ; but which of them should engage us ? In the Pancharatra we find,

भाराधनायां सर्वेषां विष्णोराधनं परम् ।

तस्मात् परतर्पेति तदाद्यानां समर्चनम् ॥

If we go for comparative study the best occupation should be to select the Absolute for our service. He is not to be had here. But we should have recourse to entities showing an aptitude for His service.

There are five different stages of servitors viz., (1) servitors occupying a neutral position who do not defile nor adore an object, by showing some outward activity, who display no sympathetic or apathetic mood, who do not meddle with a thing and disregard other things.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥

If we are neutral to everybody we are supposed to have eligibility for rendering our service to the Absolute. The service to the Absolute is not available to us at present. Our present futile and perishable equipments cannot have an approach to that thing.

अतः श्रीकृष्णनामादि न भवेत् ब्राह्ममिन्द्रियैः ।

So we are undone. What are we to do ? There is a method :—

सेवोन्मुखे हि जिह्वाद्यो स्वयमेव स्फुरत्ययः ॥

If we show aptitude for service we would be relieved of serving other people. The current altruistic literature does not cover antecedents and consequents. These are unknown at present. We do not know our past and future. We have access only to phenomena. Sages have deemed it prudent to serve our fellow-mortals by mundane reference. But we are vitally interested in the transcendental reference. We shall have to leave this world and the present position and shall be posted elsewhere. The soul is not confined to the mortal coil, that is, to the gross and subtle bodies. The esoteric mood need not be confined to charities, etc., here, as taught by those savants of the West and East. The current philosophies teach that virtue and happiness are the only objects of our claims which are sought to be confined to altruism. It is, however, necessity

which really makes us busy with these activities, which do no good to us. The mirror shows the ass-cap. We suppose that in the absence of the mirror there would be no necessity of getting rid of the ass-cap. We are often prone to stop at the mirrored portion. But *sadhana* should not be restricted to seeking piety etc. Transcendentalists should push on to find the Most Beautiful at the Feet of the Transcendental Absolute, the Resort of all *rasas*.

Sree Krishna Chaitanya crossed from Rajahmundry to this side where He met Rai Ramananda, Governor of East and West Godavari under the Gajapatis of Orissa. Ramananda was coming for his bath with Brahmanas and musical instruments. This apparently shows that he had no other idea but to seek amelioration by a dip in the sacred stream. But those performances have a different meaning.

There are three different tracks for the predilective mood: (i) to seek virtue, happiness, etc., (ii) to regulate the sinful life, (iii) to be recognised as pure souls, or, in other words, to seek some fruitive results. This is the path of the Vedic *Karma Kanda*.

(2) वर्णाश्रमाचारवृत्ता पुरुषेण परः पुमान् ।

विष्णुराराध्यते पन्था नान्यत् तत्तोषकारणम् ॥

When we have these coveted objects we find there is something else. We find that our allegiance is to be strictly

directed to the Absolute. The soul requires no contaminations ; although he is now enwrapped by two covers viz., the astral body and the external body from parents for transitory purposes and not for the eternal purpose. The soul is eternal. Mentality is always changing. It is mentality which makes friends and foes. We cannot rely on present mentality, though it thinks that it can be regulated by the seeking of happiness, virtue, etc. But :—

शमोमभिष्टताशुखेर्धम इन्द्रियसंयमः ।

तितिक्षा दुःखसम्मर्षो जिहोपस्थजयो धृतिः ॥

If we are sober, and not childish, we would find it to be so,—that it is a better course to direct all our activities to the Absolute Who has no shaky position. With all these present equipments we are to serve Him. But these mundane things cannot approach the Absolute. The soul can approach Him. How is the soul to approach ?

The Geeta supplies the answer. The Absolute is approachable by *saranagati*.

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।

We should not run the risk on our own account but surrender everything to Him and never repent for not doing any other work says Kulasekhara ;—

“नास्या धर्मो न वसुनिचये नैव कामोपमोने

यद् यद् मन्यं भवतु भगवन् पुण्यकर्मानुरूपम् ।

१ यत्तत् प्रार्थं मम बहुमतं जन्मजन्मान्तरेऽपि

त्सुपादात्मोक्तद्वयगता निश्चला भक्तिरस्तु ॥

नाहं बन्धे पदकमलयोर्द्वन्द्वमद्वन्द्वहेतोः

कुम्भीपाकं शुक्रमपि हरे नारकं नापनेतुं ।

रभ्यारामामृषुतनुलता बन्धने नाभिरन्तुं

भावे भावे हृदयमवने भावयेयं भवन्तम् ॥

Our Master Shree Krishna Chaitanya has told us,

न धनं न जनं न सुन्दरीं

कवितां वा जगदीश कामये ।

मम जन्मनि जन्मनीश्वरे

भवताङ्गकिरहेतुकी त्वयि ॥

The aspiration of the soul proper is not ritualistic performances, refutable intellectual speculations like the *Vedanta*. The only aim is to offer our service to the Absolute. We would otherwise indulge in altruistic exploitations which are so inviting at first sight from a comparative view of these worldly things. But the just thing should be to seek to serve the Absolute. But where to find the Absolute ? The solution of this question has also been attempted by four different schools who worship *Shakti*, *Suryya*, *Ganesha*, *Siva*. None of these propose to offer their whole to *Vishnu*. He is the very Substratum, the Personality of Godhead. Others are recognised as personalites, but have to show their crippled face for certain people. *Suryya* is worshipped by seekers of dharma ; *Ganesha* for success ; *Shakti* for the fulfilment of wordly desire ; *Rudra* by the freeing mood, the liberating aspiration, All sorts of Salvationists and

Elevationists are discouraged by the Song of Krishna 'सर्वं धर्मान् परित्यज्य मामेकं शरणं ब्रज,—and by the preamble to the Bhagabat:—

धर्मं प्रोञ्जितकैतवोऽत्र परमो निर्मत्सरानां सतां
वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मुलनम् ।
श्रीमद्भागवते महामुनिवृत्ते किंवा परेरीश्वरः
सद्यो ह्यवबुध्यतेऽत्र कृतिमिः शुश्रूषुभिस्तत्क्षणात् ॥

There is the higher platform of the devotee. The third sloka tells us that we would profit more by rejecting dharma. It is as follows:—

निगमकद्वयतरोर्नलितं फलं
शुकमुखादमृतद्वयसंयुतम् ।
पिबत भागवतं रसमालयं
मुहुरहो रसिका मुचि भावुकाः ॥

The Specific Personlity of Krishna requires to be targeted:—

सिद्धान्तस्तत्त्वमेवेऽपि श्रीश कृष्णस्वरूपयोः ।
रसेनोत्कृष्यते कृष्णरूपमेवा रसस्थितिः ॥

Krishna is identical with Narayana. He is not , *Avatara* though Narayana is thought to be *Avataree* but it is not so. This is explicitly declared by *Brahma-Sambhita*,

“ईश्वरः परमः कृष्णः सच्चिदानन्दविग्रहः ।
अनादिरादिर्गोविन्दः सः कारणकारणम् ॥”
“श्रीकृष्णः विष्णोः कारणम् ॥”
“रसेनोत्कृष्यते कृष्णरूपमेवा रसस्थितिः ॥”

The reverential mood worships *Vishnu*. The confidential mood would not suit the form of *Vishnu*. The digni-

fied form dictates that all offerings to Godhead should be made by the upper half of the body. Sonhood and Cosort-hood of Godhead are neglected in reverential worship. Ramananda expressed these things at this place to Sri Krishna Chaitanya. Sarbabhauma, the greatest monist of that period, had asked Sri Krishna Chaitanya to meet Rai Ramananda, the highest type of a vaishnava to be profited by meeting him.

Rai Ramananda was a servant of the monarch. He belonged to the lower caste. From the point of view of reverential worship nobody would expect any spiritual benefit from him. The conversation has been recorded. It offers a comparative view of all religious views. Everyone should be vitally interested in this famous discourse. We implore that all should devote some time to study this subject which presents the comparative treatment of all religious thoughts.

So this is a place where the sterling Message of the Absolute has been given to us. We have a feeble ambition of knocking at the door of everybody who is interested. Everybody is interested in pure theism which never came before nor will ever come in future. The first stage of neutrality of the pantheistic school is replaced by विशिष्टाद्वैत which offers the stage of दास्य, the function of menial servants of Godhead to all of us, however, big we may be, in a dignified

form. Then comes the question whether there is any other elevation without crossing *वास्य*. The next stage is found to be that of *गौरवसत्य*. We are required as friends of the Absolute to approach Him with reverence and awe. Reverence is the essential thing in all these forms. If we have a shaky position we would think we are debarred from approaching in that position. We are, indeed, debarred from *Vishnu*; but we can approach *Krishna*.

Nanda and *Yasoda* served their Child playing in their corridors,—

श्रुतिमपरे स्मृतिमितरे भारतमग्रे भजन्तु भव-भीताः ।
अहमिह नन्दं बन्धे यस्याल्लिन्दे परं ब्रह्म ॥

The confidential friend is found to climb to the shoulder for plucking the palmyra fruit and to be first to taste it. If it is delicious it is served to *Krishna*. We cannot approach in this fashion by the reverential mood. We have to tie our nose, otherwise the offering is *ऊच्छिद्य*. We must have all sorts of propriety and dignity. Confidential friend has no such dignity. By placing his feet on the shoulders of the Lord he does not offend. The only thing is to serve *Vishnu*. We have to serve our earthly sons which is a wrong affinity bringing forgetfulness of the Absolute Whom we are to serve through out twenty four hours in whatever we do. Whatever is not His service we must not do. If we have got this inclination, we would

know that everything to do must go to Him. The interest is not to accrue to us,—that would be partial service. The integer requires our full service for the fulfilment of all worship.

यथा तरोर्मूलनिषेचनेन तृप्यन्ति तत्त्वकान्धूजोपशाखाः
प्राणोपहाराच्च यथेन्द्रियाणां तथैव सर्वार्हिनमच्युतेभ्यः॥

If we want to cherish a tree, if we want to get fruit, we pour water at the root. We would rightly resort to *Krishna*, the Ever-existing Entity. If He is worshipped all other gods are worshipped. By pouring water at the branches all will not be cherished. Local service prevents service of *Vishnu*. Local service can be offered in two and a half *rasas* by reservation of the balance for this world. The philosophy is incomplete that debars the higher view. Looking from a lower platform we see the half. The other Moiety is invisible to us from the lower platform. We would be debarred if we continue to worship *Vishnu*. Geography divides the sphere of the Earth into five zones. The view of the whole spiritual sphere supplies the occasion for service in all five *rasas*. Of these शान्ति, वास्य, गौरवसत्य belong to the lower half, being two and a half aspects debarred from the other half विभ्रम, सत्य, वात्पत्य and मधुर (consort).

If we fail to accept the Absolute as our Consort, we shall try to be consort here. Males and females are the complementary aspects of personality. We

would show the predominating aspect. It would be a crippled vision if we think that the dignified mood should at all be shown. Rai Ramananda has shown that consortherhood can be claimed even when we have a masculine face here. We are transferred to other places by our passions. We are proselytised from one school to a more covetable school. These five *rasas* are shown step by step by Ramananda. The full exposition of the Absolute Position is given by Him.

We are now troubled with many things. Bhandarkar preferred Secta-Rama to Radha-Govinda, Lakshmi-Narayana to Seeta-Rama expanding the series to the impersonal form as the Advaitins would say. The sceptics etc., would for further and hold that materialistic thoughts are best and we should not meddle with spiritual things but try to get the highest elevation here. But these would not bring us any good whatever. We want the transcendental light of the worship of Radha-Krishna to be circulated everywhere with a very ethical representation. It would enable us to get rid of the poor sensuous ideas. Krishna is *Adhokshaja*. Godhead has reserved the right of not being exposed to the temporal senses of men incapable of stretching their hands to serve the Absolute. They should enquire about the real thing.

By audiencing the conversation of the Supreme Lord with Rai Ramananda

we would have theism proper and we would be benefited when we realise the need of the worship of Sree Krishna.

When we are busy for the fulfilment of our sensuous activities we would be led to the views of these men.

But Sree Krishna Chaitanya and Rai Ramananda have ushered the Transcendental in the phenomenal which would startle the whole world, all savants and sober people who welcome the real view of things manifesting their eternal representation. The phenomenal representation is defective. We must pick the transcendental representation. *Bhakti* is different from lording it over matter. स्वयं is different from ordinary mentality. We would be much benefited by perusing the conversation. We wish this thought will spread from here to all parts of the world gradually. Every one should be forced to hear this, in which everyone is vitally interested, in preference to Hegel, etc., for gratifying an individual or national interest. We should have interest only in Theism. We need not trouble the Absolute with our challenging mood. In this poor life we require relief. It does not matter whether one is a पञ्चम. We should pay homage to Sathakopadasa and all other sages who flourished in South India who were considered degraded by Henotheists and Pantheists. Alabandaru in his *stotrām* has told us the contrary. Bhagavana

was a Boar. Sathakopadasa should not be classed in a conventional class. That mool should not cripple the highest intellectual plane of India. Sathakopadasa belongs to the plane of *Vaikuntha*. He must not be supposed to undergo birth in a low family for his sins.

So also was Ramananda Rai's transient male form in lieu of his predominated form. He also showed wife, children and such things. But Rai Ramananda offered his services to the Combined Form.

Sonhood of Godhead is quite right—

आहुश्च ते नलिननाम पदारविन्दं
योगेश्वरेहं दि विचिन्त्यमगाधबोधे ।

संसारकूपपतितोत्तरणायलम्बं

नेहं जुवामपि मनस्युदियात् सदा नः ॥

The *gopees* went in search of Krishna to Syamanantapanchaka. The denizens of Braja had no occasion to meet Krishna every day while at Dwaraka. They thought they should approach Him when He came for His bath at Brahmakunda. It is there that they said the above to Him. There are two

different classes offering their services to Godhead, (1) the *yogins*, etc. The *gopees* told Krishna they are not at all sanguine to be heaved up to the position of *yogins* who have very little interest in the substratum, but are interested in a subtle and hazy idea. We reject that process. (2) Others hunt after lucre, etc., for their temporal need. The former want self-control, the latter have no ambition to renunciate these earthly pains. They should read the *Mahabharata*. *Gopees* did not want these things. *Gopees'* only desire was to be consort, not spouse of *Vishnu*. The Rishis resident in Dandakaranya wanted to meet Rama as consort, that could not be as they had male forms. But they had that aptitude. Seeta should not allow anybody to have any share in her spousal relationship. So Rama could not accept that sort of Eternal mood. So they were asked to join Him in Krishna-Leela, and were converted to *gopees* in their next life.

Rhetoricians tell of five *rasas* which should tend to the Absolute only. On the non-eternal plane they tend otherwise.



Sree Radhika

SREE Krishna alone is Godhead. Sree Radhika alone serves Sree Krishna. This is the only Absolute Truth. Sree Krishna is the Ultimate Source of all real Receivers of service. Sree Radhika is the Ultimate Source of all real renderers of service. The infinite variety of the Pastimes of Sree Sree Radha-Krishna constitutes the only Reality.

Is Sree Radhika identical with Krishna? The answer is in the affirmative. Sree Radhika is the predominated Moiety of the Absolute. In other words the Predominating Moiety of the Absolute is not the Full Integer. The Absolute Nature of the Personality of Sree Radhika is fully on a level with the Absolute Personality of Sree Krishna. Sree Krishna is the Consort of Sree Radhika. The Absolute is Pair and not Singular Person.

Monotheism is so dear to the heart of all rational persons in this Age that very few people would agree to accept Two Gods, even if they are assured that They are complementary to Each Other. The numerical reference is illogically allowed to limit the Absolute. It is considered to be binding on the Absolute to be a singular Entity in the ordinary sense. But the pseudo-monistic view is calculated to destroy the

Personality of Godhead into the Void of the Undifferentiated *Brahman*. No theist should be prepared to reduce the Divinity, Whom he is to *worship*, to the *Absolute* zero.

The only solution of this fundamental problem of Theism is offered by the *fact* that Sree Krishna is Eternally Couple. He is *both* Sree Krishna as well as Sree Radhika. Sree Radhika is as Absolute as Sree Krishna Himself. Sree Radhika is at once identical with and distinct from Sree Krishna.

Sree Radhika is eternally distinct from Sree Krishna. Sree Radhika is the Predominated Moiety of the Absolute, whereas Sree Krishna is the Predominating Moiety. Sree Krishna is Male; Sree Radhika is Female. They are Two Distinct and Complementary Persons. But Neither of Them are Male or Female in the limited worldly sense. The Absolute Male and the Absolute Female are from the worldly point of view a sheer contradiction in terms. But this apparent contradiction is also really accommodated in the Absolute in defiance of all canons of our so-called rational judgment. It is this astounding fact that makes the Absolute the Concentration of all mellowness, instead of making Him devoid of all mellow-

ness. The empiric singular conception of Godhead would relegate all mellowness to the fractional parts and make the Integer the Embodiment of all insipidity. Formal logic does not really admit any existence to any entity.

Those, who are so anxious to discover any pretext for denying the Absolute Nature of the Personality of Sree Radhika as Female Consort of Sree Krishna, are themselves left without any standing-ground for establishing any kind of relationship with the Absolute. In the predominating Moiety the singular numerical reference is also logically and really admissible. The Absolute Master has really no co-sharer in His Mastership. Many Masters would lead to loss of mellowness in the Predominating Absolute. He would not be in a position really to predominate over *every* entity. Plurality of females is not really opposed to infinite mellowness. Singularity of the Predominated Moiety would deny the admitted infinite scope of Mastership of the Predominating Moiety.

So there are more than one Female Consort of Sree Krishna Who is also the Only Male. What is the relation of these plurality of Consorts to Sree Radhika ?

Sree Radhika is the Absolute Source of all Consorts of Sree Krishna. The services of all the Consorts are associated aspects of the Service of Sree Radhika.

Sree Krishna left the Dancing Circle of the milkmaids of Braja as soon as Sree Radhika withdrew Herself from the same. In other words the aggregate of the milkmaids of Braja fall short of the service of Sree Krishna except in association with Sree Radhika and under Her Direction.

The Consorhood of Sree Krishna must not be confounded with any analogous mundane relationship. The Predominating Absolute is the only Master of all entities. He is also the Master of Sree Radhika Herself. Neither is He also a Master only in name. His Domination is really absolute. But Sree Radhika is also the only absolutely dominated Entity. She is the only Absolute Female. There are real partial and real counterfeit males and females, of an infinite variety. All real and unreal masculinity is representative of Sree Krishna. No masculinity can exist except in relation of supposed or real mastership to associated femininity. So in every entity these two aspects of personality are conjoined. All femininity involves the co-presence of masculinity as master.

The individual soul (*jiva*) is a feminine entity by her proper nature. This is so because all entities, except the Divinity, are subservients. The Singularity of the Predominating Absolute has to be recognised without reservation. There is, however, also

an infinity of Divine Personalities. But all Divine Personalities are fully Divine. None of Them have got any Master. The milkmaids of Braja are the expanded forms of Sree Radhika and identical with Her. But the *jiva* does not belong to the category of the associated constituent counter-wholes of Sree Radhika. The *jiva* soul belongs to the decentralised plane of manifestations. Siva is the Divine Centro of the principle of this decentralised existence. Siva is consorted for this purpose with Mahamaya. Siva and Mahamaya are closely connected with *jiva*. But the connection of *jiva* with Siva and Mahamaya is not identical with his connection with Sree Krishna and Sree Radhika. The connection of *jiva* with Siva and Mahamaya is established only when he is dissociated from the conscious service of Sree Sree Radha-Krishna.

Neither Siva nor Mahamaya can also give the *jiva* the service of Sree Sree Radha-Krishna. On the contrary their function is to delude the *jiva* into desiring certain covetable things of this world for his own advantage. Siva is not independent of Krishna. Siva is a Divine Person. In this sense Krishna and Siva are identical. Both are male. But Siva is a Functionary and in this latter office Associated with the Deluding Energy of Krishna. Sree Krishna never consorts with His Deluding Potency. The Divinity of Siva is

adulterated with non Divinity whereas Sree Krishna is eternally unadulterated with Maya. The service of Siva and Mahamaya is not only incompatible with the service of Sree Sree Radha-Krishna but implies positive aversion to the service of Sree Sree Radha-Krishna. It also implies aversion to the service of all Divine Personalities Who are uncontaminated by association with Maya. The different *Avataras* of Vishnu cannot also be worshipped by any mundane reference.

All misunderstanding regarding the nature of the worship of Sree Sree Radha-Krishna is traceable to different degrees of willing affinity with the various concerns of this mundane plane. The so-called worship of Sree Sree Radha-Krishna, that is unfortunately practised now-a-days on such a large scale by the different sects of psilanthrophists in this country, is a greater offence to the Feet of Sree Sree Radha-Krishna than even the open hostility of the worshippers of Siva and Mahamaya. The real worship of the milkmaids of Braja is located on the highest plane of spiritual service which transcends all conceptions of mundane worship that are put into the brains of conditioned souls by Siva and Mahamaya.

The subject of Divine Amour requires to be approached with the attitude of confidential submission. There

is the Bond of Love between Sree Krishna and Sree Radhika. There is an Agency Who brings about the Union of the Divine Pair. The Intermediary possesses a Personality That is connected with Both by the relationship of Identity. All this is logically necessary.

To the above is added the stigma of unlawful love as to a paramour. Sree Radhika loves Krishna in defiance of all sumptuary principles of mundane loving intercourse. This is not accidental but deliberate. It is this characteristic of the function that bears a distant analogy to the illicit love for a paramour. Sree Radhika habitually sacrifices, and makes it a point to sacrifice, every other interest to Her Love for Sree Krishna. This is also the characteristic of the loving service of the milkmaids of Braja of whom Sree Radhika is the Foremost.

The relation to a paramour is a most unfortunate analogy, from the point of view of the moral people of this world. Illicit mundane love is properly enough countenanced by no religious creed of this world. The sanctity of the tie of wedlock is also universally regarded as the seal and crown of the civilized intimacy between the sexes. Free sexual love is likewise universally denounced as the sign of unreclaimed animality. We have no idea of contradicting these undoubtedly proper views in regard to the legitimate form of

sexual relationship of all civilized societies. But although it may sound paradoxical it is nevertheless true that what is most unwholesome in this world is analogously the most wholesome in the Realm of the Absolute, although everything is perfect there. There is no such institution as that of conventional marriage in the Spiritual Realm of Krishna. The milkmaids of Braja are Absolutely free from all taint of sensuousness. They possess spiritual bodies which are so formed as to be capable of being fully used in the exclusive service of Krishna.

The real difficulty in the way of our realisation of the nature of transcendental amour is that we cannot have the necessary basic conception of the nature of the spiritual body itself. We are thus under the necessity of the physical body to the relationships of pure souls who are not encumbered by the grossness and limitations of the defective physical coils. The ideas of grossness, immorality, etc., apply only to the mundane plane. The spiritual personality of the spiritual milkmaids of transcendental Braja requires to be realised instead of being criticised by the admittedly inadequate resources of our mundane experience.

The fact that a considerable number of persons have actually been misled in trying to follow the preachers of the religion of unconventional spiritual

amour, cannot properly be laid at the door of the Religion itself. There have been unfortunately many pseudo-preachers of the Religion who make use of the teachings of the Bhagabata for condoning and encouraging illicit carnality. These preachers are no doubt a great nuisance and come under the penal clauses of the Civil Law for safeguarding decency and morality. But these pseudo-preachers also represent a really existing popular demand for the pernicious doctrines which they spread among the people. The penal clauses of the Civil Law cannot reach the inner disposition of the people. It will not do to simply ignore this really deplorable state of affairs, nor to allow the growth of the tendency. In a democratic and rationalistic Age it becomes necessary to provide the right direction for a natural aptitude by means of an intensive counter propaganda.

All the current religions are practically silent about this particular subject. But it has not become unimportant by being ignored by the religionists.

The preventive and discouraging methods do not offer any positive cure and have as a matter of fact, been found to be practically useless.

The truth is that there is a real plane for the wholesome exercise of the amorous disposition that is part and parcel of our souls. It is necessary to realise the nature of this plane in order to be relieved of our harmful errors in regard to sexual relationship. Some sort of conviction must precede the actual adoption of any proposed method. The Gaudiya Mission propose to place before all persons the point of view of Lord Chaitanya which is also in conformity with the teaching of all *bona fide* religions. The Personality of Sree Radhika supplies the solution of this eternal problem. Sree Rupa has offered the detailed exposition of the subject in his monumental works. Sree Jeeva has explained the real meaning of those works. The Gaudiya Mission is trying to make available to the present generation the interpretations of the Acharyya of the amorous service of the Divinity.

Life inside the Gaudiya Math

THE Supreme Lord Sree Krishna Chaitanya with His Own abides eternally in Sree Chaitanya Math and its affiliated Gaudiya Maths that have been manifesting themselves all over the country by the Grace of Sree Krishna Chaitanya under the auspices of Sree Visva Vaishnava-Raj Sabha. The actual Presence of the Supreme Teacher of all entities in the Gaudiya Maths constitutes the unique significance of these centres for the diffusion of spiritual enlightenment.

The doctrine of Real Presence is bound to appeal to all persons who are prepared to recognise the essentially barren nature of all so-called achievements of assertive intellectualism worshipped by a certain class of people. The so-called rational explanation or rational purpose is incapable of producing any lasting, deep or real satisfaction. Man cannot live on the supremacy of reason, although the voice of reason certainly deserves an attentive hearing. As a matter of fact experience is a very much higher principle than reason. Experience is life. Reason can only review experience and is an attendant and secondary circumstance. The domination of reason over life is an unnatural usurpation and can be possible only on sufferance.

The life of the inmates of the Gaudiya Maths may, indeed, be approachable by our rational judgment, for a very useful purpose, if our defective judgment is sincerely prepared to accept the position of subordination to the principle of life. The life of this world is not eternal life. All life is ultimately identical with cognition. The cognitive principle finds itself thwarted at every step by the resistance of non-cognition, or the material principle, in this world. The Presence of the Unobstructible Cognition can alone ensure the proper functioning of all eternal life. Sree Krishna is Sree Chaitanya. In other words the Absolute Cognition is the Centre of all unobstructed cognitive activity or all real life. The Absolute Cognition is the Source as well as Support, directly or indirectly, of all life. The Gaudiya Maths are centres of spiritual enlightenment by reason of the actual Presence of the Supreme Lord there-in.

The Presence of the Source of all cognition does not refuse to be approached by the eclipsed cognition for the purpose of the redemption of the latter. The eclipsed cognition can diffuse, or rather convey, its own quality of seeming enlightenment. It, therefore, must

not approach the Source of real enlightenment for the purpose of imposing the fabrications of its ignorance. Such an attempt would be both futile and ridiculous. It would be also palpably irrational even to our eclipsed judgment.

There is a closer connection between life and morality than between life and reason. Goodness is not the result of intellectualism. Goodness should control intellectualism, and not vice versa. But wherein does goodness consist? Goodness is not morality. The moral principle does not cover the whole of life. It is negative and critical in its nature. It represents the failure of intellectualism in its attempt to realise and express the nature of goodness by its own resources. But no treatment of the subject of goodness by the intellectualists has been acceptable to persons possessing real goodness of disposition. Empiric pedantry can neither realise nor convey to others the principle of real goodness.

The good life of this world is not sufficiently good to satisfy the cravings of the soul. Unmixed goodness is foreign to the life of this world. Unmixed goodness is the natural state of the life eternal. Unmixed goodness is not relative goodness. It is spontaneous, unceasing and unlimited. No earthly standard of value is applicable to it. Spiritual goodness does not require any other medium for its communication.

It is self-communicative. For this reason association with pure souls is automatically beneficial. Spiritual goodness is ever and fully active. On the plane of the soul the disposition is identical with its expression. No activity of the soul is less than perfectly that is really good.

The problem of the redemption of fallen souls cannot be solved by the so-called altruistic activities of this mundane plane. Sree Chaitanya alone possesses the power of redeeming the fallen. Sree Chaitanya is the Acme of magnanimity. The eternal associates of Sree Chaitanya carry His Grace to all *jivas* causelessly. The inmates of the Gaudiya Maths are Chaitanya's Own. Their appearance in this world is for the purpose of making available to all conditioned souls the causeless Grace of Sree Chaitanya. They do this by their association with conditioned souls.

Association with the inmates of the Gaudiya Maths is available to every one who sincerely seeks for enlightenment by the Grace of Sree Chaitanya. But the first stages of such association are liable to be misunderstood by the worldly-wise. The inmates of the Gaudiya Maths associate with one another on terms of unreserved confidence and mutual submission. They are prepared to overlook every defect of a person who is willing to listen to the Message of Sree Chaitanya. They keep aloof from

all persons who are averse to the Supreme Lord. Association with the Gaudiyas is thus really possible only on the plane of the service of Sree Chaitanya.

The eternally free souls have nothing to fear from the Deluding Power. They are above all worldly temptations. On the contrary the Deluding Power herself is compelled to obey the associates of the Lord. Every servant of Sree Chaitanya has power to free the conditioned soul from the clutches of the Deluding Energy. No conditioned soul can redeem another conditioned soul. When the blind lead the blind, both come to grief. This is the plight of empiric moralists and their deluded victims.

All real goodness is identical with love for Krishna. Or rather, as a subjective quality of the loyal servant, all goodness is a secondary associated result of the activity of the loving service of Krishna. Loving service of Krishna is the causeless gift of the Grace of Krishna. The nature and operation of the Grace of Krishna are wholly unintelligible, except in a certain negative way, to the eclipsed cognition in the conditioned state. All enlightened souls are masters of *Maya*, because they are agents of the Master of the Deluding Potency. No *jiva* soul, in his own right, can ever be the master of *Maya*. Every *jiva* soul, in his own

right, can only be the victim and befooled slave of the Deluding Potency. There can be no real goodness in the conditioned state due to the abeyance of the operation of the principle of willing service of the Absolute and by reason of the active practice of the slavery of the Deluding Potency.

Certain forms of serfdom of *Maya*, in the opinion of empiric moralists, should be recognised as indicative of the possession of real goodness by the conditioned soul. The moral rules of this world are also found to be sanctioned by the Scriptures for the purpose of the maintenance of the social order. Empiric moral rules, are to be carefully differentiated from these moral *injunctions* of the Scriptures. Empiric moral rules betary, on a close analysis, the fatal defect of sheer self-contradiction. The trend of all empiric moral rules, as they are empirically conceived, is, indeed, towards the moral void as the *summum bonum*. The negative function enjoined by the Scriptures is misunderstood by the empiric moralists as being the positive. The observance of the moral injunctions of the Scriptures cannot also by itself lead to any real goodness. The Pharisee commits the empiric blunder by his advocacy of empiric morality as being the purpose of Religion. The pursuit of empiric morality is not also a really feasible activity. The actual

practice of empiric morality on account of its impracticability necessarily tends to be identical with moral opportunism or even with the counsel of shrewd worldliness. It is hypocritical in practice in respect of its profession of real goodness. The pursuit of empiric morality should be recognisable as an unnatural process even from the worldly point of view. It is opposed to the principle of love in a greater degree on account of its hypocritical nature than even the practice of open immorality.

It is, therefore, also, necessarily opposed to the principle of all real good.

The aptitude of loving devotion to the Absolute is natural to the *jiva* soul in the unconditioned state which is free from all possibility of real badness of the so-called moral and immoral types. The principle of service of Godhead is altogether wholesome and beneficial to all souls. It is the operation of this truly saving principle that is realisable by spiritual association with the internal life of the Gaudiya Maths.

Untouchability

THE spiritual Scriptures have declared that a human being is a higher entity than other animate and inanimate things of this world. The dignity of human life is due to the fact that it is suitable for the attainment of the service of the Absolute. No other entity of this mundane world is eligible to worship Godhead. There are beings in this world who are more intelligent, more powerful, more long-lived, more moral, than man. The celestial beings are in all these respects superior to man. But such superiority is not of

much value in as much as they are unfit to attain the plane of service of Godhead.

The spiritual Scriptures, however, hold out no assurance that all men will, therefore, attain to the service of Godhead. The spiritual fitness of man is only potential. Man as man has, therefore, no *right* to the service of Godhead. Godhead is the Absolute Master of every entity including man. There can be no *right* as against the Absolute. But Godhead is All-Merciful. He has declared His Will in the

Scriptures that He accepts the service of man if it is offered in the spirit of sincere submission. The Scriptures also lay down the course of training by means of which true humility of the soul can be realised.

Submission to Godhead is not possible except through equally perfect submission to the Guru. The Guru is also no other than the most beloved servant of the Supreme Lord, Who is sent down by Godhead Himself to exercise the Divine Function of imparting spiritual enlightenment to the benighted souls of this world. Unless a human being is sincerely prepared to recognise the necessity of spiritual enlightenment solely by Divine Grace conveyed through His chosen agent, he is not entitled to receive the Mercy of Godhead offered conditionally to all conditioned souls.

It is, of course, enjoined by the Scriptures that we must carefully distinguish between the real Guru and the pseudo-preceptor of Religion. The pseudo-preceptor is not a rarity in this world. There is also no want of willing followers of the false teachers of Religion who have always abounded in this world. The reason of this state of affairs is not difficult to find out. Very few persons of this world are seriously inclined for the service of the Absolute. Most persons are wholly or primarily occupied with the petty concerns of

this ephemeral existence. The number of *bonafide* teachers of the Religion is not also very large. It requires no ordinary patience and honesty of purpose to find out the servant of the Truth. The busy persons of this world, therefore, are naturally inclined to be either indifferent to Religion or to patronise a hereditary Guru by overlooking his defects if any. This is the cause of the multiplication of false teachers and their disciples.

It is idle to expect in these circumstances that the Voice of the Truth would find many really unprejudiced hearers in this world in which most people are sufficiently contented with something else than the service of the Truth. Accordingly there is observable an almost universal laxity in the interpretation and observance of the injunctions of the Scriptures. This is one kind of evil. There is another form viz., an attempt to make a trade of Religion. There exist many such vested interests in this world in some form or other in this twentieth century despite its supposed want of enthusiasm for Religion, in a tangible form. The fetishes that are worshipped by the present Age are no less distinguished than formerly for the sinister quality of being able to draw away the minds of their votaries from the service of the Absolute. The breaking of visible idols may produce the no less dangerous

taste for the worship of invisible idols.

The hereditary so-called Brahmanas of this country are not ashamed of interpreting the texts of the Scriptures in favour of their hereditary privileges against their own better judgment. The hereditary caste-system is a historical, never a scriptural institution. Contempt and hatred of class or individual are not taught by the Scriptures. On the contrary the Scriptures enjoin on every person, who is sincerely desirous of realising his spiritual life, to offer full honour to all worldly persons in accordance with usage and to accept no such honour for himself. In other words if a person engages himself in the vain attempt to reform this world by worldly methods, he will be punished for wasting his time and withholding his undivided attention from the Truth, by the prolongation and aggravation of his worldly affinities.

The spiritual training for novices provided by the Scriptures ensures perfect and equal freedom of choice to follow the same on the part of both individual and society. Only those who are willing to submit to the discipline necessary for the spiritual purpose are admitted as members of the spiritual community. This obligation is not binding except by the free choice of every individual. Any member can get rid of the obligation the moment

he wishes to do so. Natural disposition of its individual members for the service of the Absolute by the Scriptural method is the only basis of the organised spiritual community. This arrangement is known as classification into *Varna* and *Ashrama* according to disposition and occupation. The present caste-system is essentially different from the Scriptural *Varnashrama* organisation. The caste-system is based upon the principles of heredity and compulsion. The *Varnashrama* society is based upon natural disposition and free choice of the individual.

The Brahmanas are those members of the spiritual community who are found to possess the natural disposition of devoting themselves wholly to the service of the Absolute by giving up all worldly occupation. In the *Varnashrama* arrangement only such persons are initiated into the spiritual life proper which entitles a person to the direct service of the Divinity. It is necessary in this connection to bear in mind the fact that *archana* or ritualistic worship of the *Archa* or *Sree Murti* (the Holy Icon) is also direct worship of the Divinity and is not, therefore, spiritually open to those who have really no taste for the whole-time service of Godhead. Accordingly the function of the *archana* is reserved for the real Brahmanas.

The Brahmanas are also forbidden

to take any part in any secular pursuits. This prevents them from intimate association with the other classes. No member of the *Varnashrama* society must cultivate spiritual intimacy with those who are professed enemies of the system or with hypocrites. These are designated *Mlechchhas* and *Sudras* respectively. But, except in the case of the *Brahmanas*, the other *Varnas* are allowed to have secular connection with all people. There is no question of contempt or hatred. On the other hand, as has already been noticed, all members of the spiritual community are strictly enjoined to covet no worldly advantages or honour for himself and to offer worldly honour to all persons including the *Mlechchhas* and *Sudras*.

The question of untouchability, which is found in some of the *Dharma Shastras*, probably is traceable to the growth of worldliness among the *Brahmanas* due to the decline of spiritual living. The special honour, that was naturally shown within the spiritual community to the genuine *Brahmanas* who coveted no worldly advantage of health or position, was sought to be monopolised by the later degenerate scions of the *Brahmanas* for the worldly purpose on the hereditary basis. Contempt and hatred naturally actuated these worldly *Brahmanas* and led them to shut the door of social

advancement, implied by their own privileged position, to all other individuals and groups.

The reform of these evils cannot be effected by merely abolishing these unscriptural distinctions between individual and individual and between the castes. It is necessary to try to bring about a revival of inclination for spiritual living and the disposition that does not covet any form of worldly advantage of wealth or position. It will only make the confusion worse confounded if there is no subordination of the worldly to the higher spiritual purpose. Order and harmony are essential for the real well-being of individual and society. Any attempt to create social order for the purpose of equalising worldly advantages, is bound to fail by reason of the absence of the spirit of disinterestedness. Equality of status is opposed to the facts of life. In this world every man relies on his own private judgment. Is he to be asked to give up his right of private judgment or to cease to act in accordance with the same? If every one really wants to retain the right, how can the principle of equality be made the basis of association between two individuals?

The Scriptures declare that the solution of this otherwise insuperable difficulty is to be sought by an organisation directed to the realisation of spiritual living by individual and

society. On the spiritual plane every person naturally considers himself as really inferior to all other entities. This is just the opposite of the state of things in this world. Logically speaking there can be no real standing ground between domination and subordination. In this world every one really wants to dominate. On the spiritual plane every one really wants to serve. There can be no real association in this world for want of subordination. On the spiritual plane Godhead is the only Master. This makes perfect unity the natural condition on the higher plane by the method of unconditional submission to the Absolute.

We do not subscribe to the view that regards worldly equality as the summum bonum or as a really feasible and worthy ideal. No sincere soul need be so arrogant as to suppose himself to be fully the equal of any other entity who is really as much a part and parcel of the Divinity as he himself. Godhead is not our equal. Godhead has His Seat in the heart of every entity and He regulates the minutest activity of every thing. Those, who do not understand this, can alone consider themselves as the equals of any other entity. The same mentality also can alone look down upon any entity with contempt and hatred.

Srila Gaurkishoredas Goswami Maharaj

THE exoteric face of the transcendental service of Godhead has been a subject of endless and heated controversy among the propounders of empiric theories about the Absolute. These controversies have necessarily tended to gravitate towards the opposite poles of elevationism and liberationism. No solution of the differences that divide the two camps of polemical empiric philosophers and theologians could be

reached by the resources of mundane experience. To the empiricist, therefore, the question, as to whether asceticism or epicurianism should be the proper form of service of the Divinity, is the veritable gordian knot of speculative theology.

But on a very little reflection the controversy itself should be recognised as due to gross misconception about the very nature of the soul and his eternal

function which is inconceivable to the eclipsed cognition of conditioned souls. The exoteric aspect of spiritual conduct should not be considered as being on a level with the phenomena of this world. Spiritual conduct does not serve any mundane purpose. The external face of spiritual conduct also exhibits this trans-mundane significance which is also its real significance. It is not possible to estimate the value of spiritual conduct except in terms of the Absolute. The spiritual conduct offers the uncrippled manifestation of the Absolute. It is not a question of asceticism *versus* epicurianism both of which represent the alternative courses of mundane conduct. On the plane of the Absolute the analogues of asceticism and epicurianism do not exhibit any incompatible relationship.

Srila Gaurkishoredas Goswami Maharaj exhibited the external features of the most thorough-going asceticism in his conduct as a soul wholly dedicated to the transcendental service of the Supreme Lord. He lived a severely solitary life. He required for his maintenance no food or clothing. He was resolved to teach his religion to nobody. He performed no visible religious practices. He forbade the Editor of this Journal, his only disciple, to divulge to any other person what he had learnt from him. He was perfectly indifferent to the demonstrative atten-

tions of the usual crowd of non-descripts who are always found to hang about every person who is reputed to be a *sadhu*. He neither accepted nor refused their gratuitous offerings of food, clothing, etc. His only friend Thakur Bhaktivinode had nothing in common, as regards external conduct, with this recluse ascetic. It was quite in keeping with the tenor of his career to bequeath the characteristic request to the crowd in attendance on him, at his disappearance, to do him the favour of casting his body into the Ganges after it had been dragged by sweepers by a cord tied to his neck through all the streets of the town of Nabadwip, in order to warn the people of the miserable lot that awaits a person who does not serve the Feet of Krishna.

It is not possible to write a long history of the career of such a person. Judged by the standard of mundane utility or interest the career of Srila Gaurkishoredas Goswami Maharaj must needs be pronounced to be an unqualified failure. If all persons of this world actually took it into their heads to adopt the external conduct of Srila Gaurkishore it would certainly be a most calamitous day for mankind. A number of the admirers of the external conduct of Srila Gaurkishore attempted to reside in the public latrines of Nabadwip with no profit, either mundane or spiritual, for themselves or for the

denizens of the municipal town. Srila Thakur Bhaktivinode did not try to imitate the external conduct of Srila Gaurkishore. Thakur Bhaktivinode was spiritually no loser by neglecting to be an ascetic in his external conduct. This was also the view of Srila Gaurkishore himself regarding Thakur Bhaktivinode which he held to the last moment of his career.

The external conduct of the *bonafide* servant of Godhead only expresses the transcendental purpose of his appearance in this world. That purpose is consciously identical with the Purpose of Godhead Himself Who is admitted to be altogether inscrutable to mundane judgment. The appearance of eternal servant of Godhead in this world is not a mundane event for serving any mundane purpose. The mundane purposes are served by conditioned souls undergoing purificatory activities in this world in conformity with the particular nature of the disinclination of each for the service of the Absolute. There is undoubtedly the underlying Divine Purpose directing the mental and physical activities of worldly persons and of all animation of this phenomenal universe. But these activities are manifested for expressing conscious aversion to the service of the Absolute entertained by such entities. They express the Purpose of the Absolute in the negative way. It is, therefore, necessary to re-adjust

our angle of vision, by disentangling ourselves from all worldly aims and methods, for the purpose of being enabled to understand the true nature of the positive manifestation.

The conduct of Srila Gaukrishore-das Goswami Maharaj demonstrates in a visible form the truth of the fact that spiritual activity is located beyond the phenomena of this world. There is absolutely no point of contact between spiritual and mundane conduct. The proprieties of mundane conduct are also equally inapplicable to spiritual conduct. But spiritual conduct is, however, also the one thing needful. Srila Gaurkishoredas Goswami Maharaj by his external conduct sought to impress this categorical distinction that eternally separates the mundane from the spiritual. The real parallel of his career is supplied by that of Srila Raghunath Das Goswami and in respect of asceticism, by those of all the famous six Goswamins who were commissioned to promulgate the Teachings of Sree Krishna Chaitanya in the Circle of Braja, by the Lord Himself.

If the practice of asceticism is adopted out of any mundane consideration by any conditioned soul; it is liable to lead one away from the service of the Absolute in exactly the same way as similar adoption of the alternative process of epicurianism. The whole point of the careers of the Acharyyas of pure

devotion is missed by those who endeavour to understand their renunciation of the world by the process of empiric argumentation. All irrelevant and profane talk on the subject should find its proper corrective in the diversity of external conduct exhibited by the devotees. The eclipsed cognition seeks to find a standing-ground for its very existence on stereotyped rules of conduct that are practicable for entities saddled with the physical and mental envelopes for practising aversion to Godhead which is so congenial to their perverted nature. It is not till this point of view itself is completely given up that the external conduct of uncontaminated souls has any chance being appreciated by any one on its own merits.

Empiric mentality is constitutionally opposed to admit the possibility of positive manifestation of the super-mundane on the plane of this world. It fortifies itself against the necessity of such admission by the unwarrantable assumption that the positive manifestation of the super-mundane, if it be exposed to the eclipsed cognition of conditioned souls, should submit to the scrutiny of empiric judgment which has no access to the positive plane of the Absolute. But the proper conclusion even of empiric judgment should be the contrary of the above. It should also

be capable of realising that the positive appearance of super-mundane entities on this phenomenal plane can alone enable us to have any access to the substantive reality by means of our present inadequate equipments.

Srila Gaurkishoredas Goswami Maharaj is no entity of this world. No entity of this world can enable us to approach the Positive Absolute. Those, who are inclined to suppose, on the strength of the evidence of their mundane senses, that Srila Gaurkishoredas Goswami Maharaj is on a level with conditioned souls enveloped in the two-fold mundane cases of material mind and body, by such assumption categorically deny all possibility of any real communion with the substantive reality on the part of any conditioned soul.

The Absolute is served by all spiritual entities who also possess an infinity of substantive spiritual individual forms. The empiricists are wrong in supposing that the appearance of the spiritual entity to the eclipsed cognition of conditioned souls, is identical with a certain variety of mental experience. No mental or physical process has any access to the spiritual plane. Even the negative access to the Scriptures, that is open to the mental and physical process, is rendered possible only by the agency of positive spiritual entities or *sadhus*.

Sree Brahma-Samhita

(I)

IT is not possible to understand the Teachings and Career of Sree Krishna Chaitanya unless one is supplied with necessary *data* contained in the celebrated fifth chapter of Sree Brahma-Samhita. It is for this purpose that an edition of the famous work giving the text enriched by the *tika* of Sree Jiva Goswamin and the English version of the Bengali translation and purport of Thakur Bhaktivinode, has been placed before the public in a handy volume by the Editor of this Journal. The serious attention of all students of the spiritual literatures of the world is invited to the text, *tika*, English translation and purport, all of which throw a flood of welcome light on the obscure subject of the connection between mundane and spiritual.

In order to enable the reader to form some idea of the subject matter of the work the topics treated in it are set forth below in the order in which they appear in the text, together with the particular *slokas* that deal with each them.

Number of <i>sloka</i>	Subject
1	Sree Krishna is the Object of worship.
2.5	The Realm of Krishna-Gokula.

Number of <i>Sloka</i>	Subjects
6-7	Want of contact of Krishna with <i>Maya</i> who is His extraneous limb.
8-9	The principle of the procreative masculine symbol in association with <i>Maya</i> .
10-21	Creation ; the appearance of <i>Vishnu</i> , <i>Prajapati</i> and <i>Rudra</i> as the respective presiding deities of the qualities of manifest existence (<i>sattva</i>) activity (<i>rajas</i>) and destruction (<i>tamas</i>) from <i>Maha-Vishnu</i> lying in the spiritual Causal Ocean.
22-23	The appearance of <i>Brahma</i> in the Lotus which springs from the Navel-pit of <i>Vishnu</i> and his impulse for creation.
24-25	<i>Brahma</i> receives from Krishna the <i>kamavija</i> (seed of amorous love and the <i>mantram</i> of Krishna.)
26	<i>Brahma</i> meditates on Krishna.
27-28	<i>Brahma</i> receives the <i>kamayatri</i> (<i>mantram</i> of amorous love that saves by being sung) and the status of the twice-born (<i>dvijatra</i>).
29.55	<i>Brahma</i> praises Krishna by hymn embodying the essence of the <i>Veda</i> .

Number of <i>sloka</i>	Subject	Number of <i>sloka</i>	Subject
29	Krishna's seat of <i>Gokula</i>		Krishna is the highest of all in <i>Goloka</i> .
30-33	Krishna's Beauty that has no equal or superior.	44	By the Will of Krishna <i>Mahamaya</i> is the presiding diety of her citadel of this phenomenal world performing the functions of creation, maintenance and destruction of this world.
31	Refutation of methods of spiritual endeavour other than pure loving service.		
35	The Majesty of Krishna.	45	The nature of Rudra.
36	The similarity of <i>gopas</i> to Krishna.	46	The Nature of Vishnu.
37	The amorous pastimes of Krishna with the <i>gopees</i> identical with His <i>Illadini</i> Potency.	47	The Nature of Shesha or Ananta.
38	The beatific vision of Krishna is realisable only by the eye of love in the heart of pure devotees.	48	The Nature of Maha-Vishnu.
		49	The nature of Brahma.
		50	The nature of Ganesha.
39	The various <i>Avatars</i> of Krishna of the Nature of His Subjective Portions.	51	The causal quality of all entities inheres in Krishna.
40	The Nature of the non-differentiated <i>Brahman</i> .	53	The nature of Surya.
41	The <i>Veda</i> as embodying the three-fold mundane qualities and the location of Krishna transcending this secondary nature of the <i>Veda</i> ; and the unmixed spirituality of Krishna.	54	Krishna is at the root of everything in a positive or negative-manner.
		55	Impartiality and partiality of Krishna.
42	The Name, Form, Quality, Activities of Krishna manifest Themselves only in the unmixed spiritual cognition.	56	The result of approaching Krishna by the respective methods of submission and opposition.
43	The realms of Devi, Mahesa, and Hari are located one above another in an ascending order of superiority ; the Realm of	57	Svetadvipa-Goloka is the Realm of Krishna.
			The following five <i>slokas</i> contain the instruction which the Lord promises in the present <i>sloka</i> to impart to Brahma who is actuated by the desire of having offspring in this world.

- | Number of <i>sloka</i> | Subject | |
|------------------------|--|---|
| 58 | Loving devotion which is the desideratum, is the fruit of the knowledge of relationship and the practice of devotional functions recommended for the novice. | <p>respect of the Substantive Reality Who is located beyond the range of our mental powers of cognition. If we approach the subject in the appropriate inquisitive manner we should be impressed with the great probability of the Truth of the account. It places before us the whole scheme of existence. It is, of course, nevertheless impossible to realise the Nature of the Divinity by the mere perusal of even a true account couched in mundane vocabulary. It is not claimed that the book can enlighten its readers regarding the spiritual realm as it is. But the book should be able to stimulate and direct enquiry of the right type.</p> <p>Revelation need not be confounded with myths and fables concocted by the brain of man in the early days of civilization. Revelation cannot be subjected to the test of mundane experience. All revelation must need be revolutionary in character if it is looked at from the point of view of mundane experience. But there is also the key to the real meaning of recorded revelation, which is part and parcel of the revelation itself. We have discussed in the pages of this journal the nature of transcendental epistemology by basing our contentions on revelation fully supported by every rational principle so far as it can approach the subject at all. Sree Brahma-Samhita offers the synthesis which is in complete accord</p> |
| 59 | Loving devotion accrues from the cultivation of Scriptural knowledge, theistic conduct and chanting of the Name of Krishna. | |
| 60 | Loving devotion is the final object of spiritual endeavour and the greatest beatitude. | |
| 61 | The gradations of the preliminary practices of devotion correspond to gradations of faith and point to the need for unalloyed devotion. | |
| 62 | Divine Shree Gaura-Krishna the Svayam-Rupa, is the only Support of the philosophical system of inconceivable simultaneous difference and non-difference and the complete fundamental Objective of all spiritual Scriptures, theistic communion and theistic conduct. | |
- The book offers no arguments on the subject of the Absolute but present the direct account of Divine Personalities, Functions, Servitors and Realm. It thus supplies a firm basis for the exercise of the speculative instinct in

with the transcendental epistemology, this consistency being fully apprehensible by our logical faculty. The reader is invited to verify the truth of these

remarks by a careful study of the book which was spoken of in the highest terms by the Supreme Lord Sree Krishna Chaitanya.

(II)

THE wealth of transcendental nomenclature revealed by *Sree Brahma-Samhita* must be regarded as most distinguishing characteristic of the Work. On the plane of the Absolute there is unlimited manifest play of Divine Personality in His correlated aspects of the Beloved and Mistresses, Son and Parents, Friend and Friends, Master and Servants and Master and Neutrals. The realisation of this system of correlative Activities of *Vishaya* and *Ashraya* is the desideratum of all spiritual endeavour of individual souls who do not belong to the plane of the Divinity.

Sree Brahma-Samhita accordingly devotes its main attention to the Divine Personalities, Realm and Activity. In describing them the use of transcendental nomenclature becomes necessary. The nomenclature must not be regarded as unessential or as merely descriptive of certain mental conceptions. The Name "Krishna" is identical with the Person Krishna. This is clearly declared in the fortysecond

*sloka** "I worship Govinda, The Primeval Lord, Whose Glory ever triumphantly dominates the mundane world by the Activity of His Own Pastimes, being reflected in the mind of recollecting souls as the Transcendental Entity of Ever-Blissful Cognitive *Rasa*". The comment of Thakur Bhaktivinoda on the *sloka* is as follows, "Those who constantly recollect in accordance with spiritual instruction the Name, Figure, Attributes and Pastimes of the Form of Krishna appearing in the amorous *Rasa*, Whose loveliness vanquishes the god of mundane love conqueror of all mundane hearts, are alone meditators of Krishna. Krishna, Who is full of Pastimes, always manifests Himself with His Realm only in the pure receptive cognition of such persons. The Pastimes of that manifested Divine Realm triumphantly dominates in every way all the majesty and beauty of the mundane world".

* आनन्दविन्मयरसात्मतया मनःसु
यः प्राणिनां प्रतिफलन् स्मरतामुपेत्य ।
लीलायितेन धूषणानि जयत्यत्र
गोविन्दमादिपुष्पं तमहं भजामि ॥ ४२ ॥

The transcendental nomenclature is not any concoction of the human brain. The Name "Krishna" has no doubt an etymological meaning viz., 'Attractor'. This meaning also describes the characteristic quality of Krishna. But the Name in this case is not mere descriptive label like the names of objects of this world. In this world any name will do to designate an object provided we agree to accept the name as a symbol denoting the object. If the mundane name of an object is changed it does not mean any change in the object itself. But the transcendental name is the substantive reality itself. If it be asked how such name can be recognised by the people of this world, the answer is supplied by the *sloka* quoted above. If the Name 'Krishna' is approached by the serving disposition He manifests Himself to the pure cognition of such a person. If the Name 'Krishna' is approached by the assertive aptitude, such a process results in the increase of self-forgetfulness. This is definitely stated in the fiftyfifth *sloka*.*

I adore the Primeval Lord Govinda the meditators of Whom, by meditating upon Him under the sway of wrath, amorous passion, natural

friendly love, fear, parental affection, delusion, reverence and willing service, attain to bodily forms befitting the nature of their contemplation'. This is Thakur Bhaktivinode's comment on the *sloka* :—"Devotion is of two kinds, viz., (i) of the nature of deference to regulation and (ii) constituted of natural feeling. *Bhakti* is roused by following with a tinge of faith the rule of the Shastras and instructions of the preceptors. Such *Bhakti* is of the nature of loyalty to the scriptural regulations. It continues to be operative as long as the corresponding natural feeling is not roused. If a person loves Krishna out of natural tendency, there is the principle of *Raga* which is no other than a strong desire to serve, which turns into *Bhava* or substantive feeling. When the substantive feeling is aroused the devotee becomes an object of Mercy of Krishna. It takes much time to attain this stage. Devotion, which is of the nature of feeling, is superior to that connected with scriptural regulation, soon attains to the realised state and is attractive to Krishna. Its various aspects are described in this *sloka*. *Shanta-bhava*, full of reverence to superior, *Dasya-bhava*, full of service for carrying out the Commands of the Object of worship, *Sakhya-bhava* or natural friendly love, *Vatsalya-bhava* or parental affection and *Madhura-bhava* or amorous love are all included in the category of

* यं क्रोधकाम सहजप्रणयादिभीति
सञ्चित्य तस्य सङ्गृहीं तनुमापुरते ।
वात्सल्य मोहगुणोरप्यस्नेहमाधैः
गोविन्दमादिपूज्यं तमहं भजामि ॥ ५५ ॥

devotion of the nature of instinctive attachment. But anger, fear and delusion, though they are of the nature of instinctive impulse, are not devotion in the strict sense of the term, because they are not friendly but hostile to the Object. Anger is found in *Ashuras* like Sishupala ; fear in Kamsa, and delusion in the Pandits of the pantheistic schools. They have the feelings of anger, fear and instinctive impulse marked by complete self-forgotten identification with the non-differentiated *Brahman*. But as there is no friendly feeling towards the Object of devotion there is no *Bhakti*. Again among the feelings of *Shanta*, *Dasya*, *Sakhya*, *Vatsalya*, and *Madhura*. *Shanta*, though indifferent and dormant in *Raga* is still reckoned

as *Bhakti* on account of its being a little friendly. There is an immense volume of *Raga* in the other four varieties of emotion. By the Promise of Geeta 'ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्', (I serve one according to his submission) those, who allow themselves to be actuated by the sentiments of fear, anger and delusion, attain to *Sayujya-Mukti* (morging in the Absolute). The *Shantas* obtain bodily forms characterised by masculine or feminine disposition according to their respective grades of eligibility. The *Vatsalya* class of worshippers get bodily forms befitting fatherly and motherly sentiments. The amorous lovers of Krishna attain the pure forms of Gopees (spiritual milk-maids of Braja).

Shree Shree Chaitanya Bhagabat

MIDDLE PART

CHAPTER IV

(Continued from P. 127, October, 1932)

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| <p>9 No sooner did Nityananda hear the verse
uttered,
He fell down in a swoon ; there was no
sign of life.</p> | <p>11 On hearing the sloka, animation reappeared
after a while ;
And then the Lord began to cry.</p> |
| <p>10 Nityananda-rai fainted away in the ecstasy
of joy ;
Gauranga coached Sribas, saying, "Read on"</p> | <p>12 On hearing the sloka, which was repeated
his excitement ran high ;
A Sound like the roaring of a lion, was
heard, that seemed to rend the world.</p> |

- 13 All unexpected, jumping up into the air,
he fell headlong on the ground ;
All thought in their minds, 'Perchance the
bones are, smashed to splinters,
- 14 Not to speak of others, the Vaishnavas
themselves felt alarmed ;
They all mentally prayed, "Mayst Thou
protect, O Krishna".
- 15 The Lord rolled on the surface of the Earth
His Form was fully wetted by the tears
of his eyes,
- 16 Looking at the Face of Viswambhar, He
breathed heavily and quick ;
There was joy in his heart punctuated by
loud laughs of laughter in quick succession ;
- 17 Now he danced, now was meek, now
struck his arm in defiance,
And now leaped high, with joined feet, in
the view of all,
- 18 On beholding the strange ecstasy of
madness for Krishna,
Gaurachandra wept in the company of all
the Vaishnavas.
- 19 His joy waxed apace and he became most
uncontrollable ;
All of them took hold of him, but no one
could restrain
- 20 When all the Vaishnavas could not hold
him,
Viswambhar took him into His Own Arms.
- 21 No sooner did Nityananda found himself
in the Arms of Viswambhar,
He became motionless by offering Him
his life.
- 22 By surrendering his life to Whom it
belonged,
Nityananda rested motionless in the Arms
of the Lord,
- 23 Nityananda swam in the liquid of
Chaitanya's Love
- Like Lakshmana, killed by the dart, in
the Arms of Rama
- 24 Nityananda fainted away, smitten by the
arrow of loving devotion ;
Gaurachandra did cry, holding Nityananda
in His Arms,
- 25 What joyous loving separation was
experienced by Both !
Even as we hear about Sree Rama and
Lakshmana in old times.
- 26 The level of affection between Gaura-
chandra and Nityananda
Has no parallel except in that of Sree
Rama and Lakshmana
- 27 After a while Nityananda gained his
external consciousness ;
All the devotees shouted the Name and
Praises of Hari.
- 28 Viswambhar held Nityananda in His Arms ;
Gadadhar smiled within himself, noticing
the reversion of function.
- 29 "The self-same Ananta, who is the eternal
support of Viswambhar,
Has his vanity broken to pieces in His
embrace"
- 30 Gadadhar knows the great power of
Nityananda :
Nityananda knows the heart of Gadadhar.
- 31 As all the devotees beheld Nityananda,
The minds of all were surcharged with
the eternal bliss.
- 32 Nityananda and Gaurachandra looked at
Each Other ;
Neither of them said anything, only
Their Eyes shed tears.
- 33 Both were very much gladdened by seeing
Each Other.
The Earth was flooded by the tears of
Both.
- (To be continued)

Ourselves

Circumambulation of Sree Braja-Mandal:—

The function lasted from October 9 to November 11 i.e. a little over a month. Their Holinesses Trindandi Swamis Bhakti Hridoy Bon Maharaj, Bhakti Rakshak Sridhar Maharaj and Bhakti Swarup Puri Maharaj with a party of Brahmacharins, were charged with supervising the preparatory arrangements. A spacious building, Baldeo-Bilas, was engaged in Muttra to serve as the starting-base for the *Parikrama*. Editor with a party of collaborateurs arrived at Baldeo-Bilas on October 2. Pandit Sripad Sundarananda Vidyavinode B. A., Editor of the *Gaudiya* and His Holiness Trindandi-Swami Srimad Bhakti Vivek Bharati Maharaj immediately began to give a series of public expositions of the tenth *skandha* of *Srimad Bhagavatam* at the principal shrines of Sridham Vrindavana. Editor gave interviews and discourses to visitors and the local public at Baldeo-Bilas regarding the purpose of the function.

The number of inmates of Baldeo-Bilas continued to swell by new arrivals and several commodious houses were engaged for the accomodation of the pilgrims. About five hundred persons came from Bengal alone, including a fair number of ladies and also some children. The regular strength of the party by the 9th of October had reached close upon a thousand persons.

The efficient organisation for the long pilgrimage by a large body of persons of both sexes and of all ages and conditions was highly commended by the responsible head of the administration of the District and elicited the admiring appreciation of the leading gentlemen of Mathura and in particular of the District Health Officer. It was the general opinion of the place that the arrangements were a model that should be followed by all *Parikrama* parties in future. It was also noted that the success of the arrangements was perfected by the spirit of sincere submission to and whole-hearted co-operation with the organisers, that was displayed by all the pilgrims throughout the *Parikrama* and under all circumstances. This was also the cause of there being no accident or discomfort. Drs. S. J. Jogendra Chandra Mukhopadhyaya Bhaktiratna and Sripad Krishna Kanti Brahmachary I.M.F.,

Bhaktishastri, assisted by a staff of trained assistants, were indefatigable in rendering medical aid to the pilgrims on the spot.

The *Parikrama* party was organised on the model of an ideal family of nomads. The Editor represented the unity of the family in respect of aim and function and also of actual direction. The object was the quest of the Absolute Who is identical with Sree Sree Radha Krishna. The function consisted in acting up to the teaching of the revealed Scriptures made available by the actual career of Sree Krishna-Chaitanya. The direction was supplied by personal relationship with *Sree Guru* by the method of unconditional submission. The whole arrangement can, therefore, be described as an extension of the personal service of the Editor with the help of a very large number of *bond/fide* devotees of the Supreme Lord who were kind enough to employ him for the purpose.

Sree Krishna-Chaitanya was the Centre of all these activities. In pursuance of the teaching of *Sree Guru* the Editor sought to make available, by his own service, the Leela of the circumambulation of Sree Braja Mandala by the Supreme Lord, to all persons participating in the same in a friendly way. The function, therefore, took the external form of the performance of the circumambulation of the Circle of Braja by the pilgrims in the company of Sree Krishna-Chaitanya Himself by trying to follow the spirit of His *Leela*. This was secured by the methods of *archana* and *sankirtana*. The *archana* formed the centre of the ordinary dedicated functions of all necessary activities for the preservation of mundane existence by conditioned souls, for the purpose of losing all taste for employing such activities for the gratification of one's sensuous appetites. *Sankirtana* served to make available to the chastened cognition of the performers of *archana* the very tidings of the transcendental activities of the Supreme Lord in the form of the spoken sound from the lips of self-realised teachers of the *Sanatana dharma*.

The *Sree Bigraha* of Sree Krishna-Chaitanya was carried in *sankirtana* procession in front of the party. He was the Object of worship of the pilgrims. The *archana* of *Sree Bigraha* was, therefore, arranged on a

proportionate scale on the mode of the function that prevails in the *Maths* of the Mission. The pilgrims attended the early morning service and performed in company the chant of the Absolute shortly before the break of day as an accompaniment to the *archana*. They then set out for the Parikrama fixed for the day in procession following Sree Krishna Chaitanya by the method of the congregational chant. Sree Gaurasundar in this Form revisited all the sites that are associated with the *Leela* of Sree Sree Radha-Krishna. The visit of the Supreme Lord to these sites was explained by His Holiness Tridandi Swami Srimad Bhakti Hridayon Maharaj who was in general charge of the Parikrama and by the other Sannyasi Maharajas of the Mission, all of whom were present with the party.

The pilgrims returned to camp or proceeded to the next camping ground for the performance of the mid-day functions. These consisted in the offering of food to the Supreme Lord followed by the honouring of the tasted remains of the Lord's meal (*Mahaprasadam*) by all the pilgrims. In the afternoon the Parikrama party went out in procession once again returning to camp before evening. If the party was very late in reaching camp at mid-day they would not go out again in the afternoon which was utilised in listening to discourses on Religion delivered by the Editor and the preachers of the Mission. In the evening there was *Kirtana* and exposition of the Bhagavata followed by the offering of food to the Supreme Lord and honouring the Mahaprasada by the pilgrims. By about ten in the evening the whole party finished their meals and retired to rest. The females were segregated from the males and the camps were arranged in two separate groups for this purpose. The whole of the camping ground was brilliantly illuminated throughout the night and was patrolled by the local choudikars and bands of volunteers from among the pilgrims.

His Holiness Tridandi Swami Srimad Bhakti Vibek Bharati Maharaj supervised the preparation of the meals and the feeding of the pilgrims. Sreejot Sakhi Charan Roy Bhaktivijaya Prabhu was in charge of the cash, accounts and stores. They performed their duties in such excellent manner that all felt that they were getting much more than even home comforts during the sojourn in the woods. Sree

Hayagriva Brahmachariji Bhaktishastri and Sree Krishnananda Brahmachariji Bhaktishastri were entrusted with the functions of an advance party who moved forward two to three days ahead of the others and had to make all preliminary arrangements for encampment at every site by setting up the alternative set of the tents. The rear party was led by Sripad Sudarsan Sanatan Bhaktishastri Prabhu, Sreepad Bhakti Bilas Bigraha Prabhu and Brahmachari Sree Hariprasadji. Brahmachari Sree Kirtananandaji was in charge of the pilgrim-volunteers. Sreepad Siddhaswarup Brahmachariji Bhaktishastri arranged the transport of the beddings and other articles of the pilgrims and allotted the seats of the pilgrims in their respective camps. Sreejukt Kishorimohan Dasadhikari, Bhaktibandhab, B. L. has earned the gratitude of all persons by supplying the "Nadla-Prakash" with daily accounts of the Parikrama.

The thanks of the Mission are due to a very large number of sympathisers both among the officials of the Government and the public. It is not possible to mention the names of all friends, The District Magistrate, the Superintendent of Police, the Chairman of the Municipality and the District Health Officer of Muttra took a keen personal interest for ensuring the complete success of the function. Sir Davaprasad Sarbadhikary and lady Sarbadhikary personally joined the Parikrama. We reserve for the next number of this journal the grateful function of supplying a more detailed account of the services rendered by our sympathisers.

But we must not omit to mention the universal, uniform and spontaneous hearty goodwill with which the Parikrama party was welcomed at all the places by the Brajabasis who are, indeed, always kind, by their natural impulse, to all sojourners in the woods of Braja. Our best thanks are offered for their unsolicited sympathy and support.

Acharyatrika Pandit Sripad Kunjabehari Vidya-bhusan, Pandit Sripad Ananta Vasudev Paravidya-bhusan B. A., Pandit Sripad, Sundarananda Vidya-vinode B. A., His Holiness Srimad Aprakrita Bhaktisarang Goswami Prabhu, Pandit Sripad Paramananda Brahmachari, Bhagavatrajna. Their Holinesses the Tridandi Sannyasi Maharajas, who are the confidential collaborators of the Editor, were all present with the Parikrama party.

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OR

SHREE SAJJANATOSHANI



EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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OR

SHREE SAJJANTOSHANI

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NO. 6

Current Topics

Speech of His Excellency Sir Malcolm Hailey :—The texts of the address of welcome presented to His Excellency Sir William Malcolm Hailey G.O.S.I., G.O.I.E., Governor of the United Provinces of Agra and Oudh, by the members of Sree Viswa-Vaishnava-Raj-Sabha on November 21, on the occasion of the laying of the foundation-stone by His Excellency of the Lecture-Hall of Sree Rupa-Gaudiya Math at Allahabad, and the reply of His Excellency will be found on another page in this number of the Journal.

The most striking feature of the speech of His Excellency consists in

his giving vent to the thought, that is uppermost in the minds of most persons all over the world at this present moment, that mankind is in very urgent need of a new outlook on life which the material and intellectual advance of modern times has signally failed to provide. His Excellency lays stress on the fact that herein consists the real necessity of a purely religious movement for which Sree Rupa-Gaudiya Math stands. The least neglect in keeping the essentials of religious thought constantly and unambiguously before the public is bound to lead to lifeless formalism and its consequent acerbities

and animosities of sectional discord. The purely spiritual attempts of the great teachers of religion have always appeared to their contemporaries, for this reason, to be revolutionary and disruptive; but they are, as a matter of fact, in the true sense constructive. They seek to supply the needs of the *soul* of the human race. These teachings ordinarily appear to be unduly sublimate and idealistic, also from the point of view of religious conventionalism. 'But', says His Excellency, "Such an appeal is not wasted: it is a leaven which must insensibly work to improve *religion* itself as an agency for the betterment of human relationship". For these reasons "the institution for the propagation of a high ideal of universal good-will cannot but secure the sympathy of all who would see greater peace and harmony in a distracted world".

Sir Malcolm Hailey is among the foremost of those gifted few into whose hands the destinies of India, to the extent that they are at all permitted by Providence, have been confided by the people of Great Britain. His utterances and activities have never been particularly idealistic in the past. He may almost be taken as possessing the representative mentality of the present scientific Age which is extremely shy of losing sight of the grosser actualities of human problems. The

testimony of such a person, occupying one of the highest positions of responsibility in the Government of the country, to the urgent necessity for mankind for the speedy attainment of a new outlook like that which it is only in the power of a great teacher of religion to supply, should seem to prove that modern Science does not undervalue the need of religion for effecting the proper adjustment of our relationship to the basic facts of life of which the real happiness of mankind is unreservedly realised to depend. All true friends of humanity should find it possible to agree with His Excellency in this particular opinion and should devote their best activities for the diffusion of real spiritual enlightenment by avoiding prejudices bred by conventional religion on the one hand and the dogmatism and arrogance of material and intellectual advance on the other. Such an attitude is, indeed, the *minimum* pre-requisite for obtaining any real access to the positive plane of the eternal verities.

The condemnation of lifeless formalism in the speech of His Excellency need not be understood as implying condemnation of the principle of 'form' itself. The form of worship is the necessary expression of the spirit, and neither need be divorced from the other. The moral needs of the human race are undoubtedly fulfilled by the form

as well as the spirit, which are the twin correlated aspects of the same entity, of every New Divine Dispensation. But religion does not stop at this point. The moral needs of the human race cannot formulate any really positive ideal of conduct. Moral discontent can only destroy but cannot build the structure of religious institutions. It can supply neither the form nor the spirit that are necessary for the constructive purpose. The Scriptures prove that Sree Chaitanya's teaching and conduct make available to the modern mentality the full import of the spiritual function in its positive and tangible form to which the present pressing moral, social and political needs of the world point dimly and negatively. This consideration should make a more effective appeal to the pragmatists who dominate, in their opinion, the affairs of the world.

Cultural activities of the Gaudiya Mission :—In their address of welcome to His Excellency Sir William Malcolm Hailey the members of Sree Viswa-Vaishnava-Raj-Sabha confine themselves to the subject of the highest form of spiritual service that was taught to Sree Rupa Goswami by Sree Chaitanya at the holy Tirtha of Prayaga as Sree Rupa Gaudiya Math has been established for serving as the centre of propaganda of the message of Sree Rupa. Their omission in the address of any

reference to the cultural, medical and similar social activities undertaken by the Mission naturally led His Excellency into a position of some little official difficulty in explaining the reason why he was taking part in the ceremony. But the Mission has no intention of neglecting any mundane concern, although it certainly does not want to surrender to the mundane outlook. The practice of the highest form of spiritual service offers the only real panacea for all the ills of this world also. But this is the secondary aspect and strictly dependent on the other.

We, therefore, deem it necessary to supply the above omission in the address in order to prevent any possible misunderstanding of the opening observations regarding the activities of the Mission in the speech of His Excellency.

Sree Viswa-Vaishnava-Raj-Sabha, as is mentioned in the address, has established forty branches of Sree Chaitanya Math to serve as residential seminaries of spiritual training which are perfectly open to all sincere persons. These seminaries are prepared to extend their activities towards obtaining control over the various cultural institutions of the country and to establish model cultural institutions of their own. Sree Chaitanya Math, to which the other Maths are affiliated, has already established a secular branch of the Para-Vidya-peetha and a High English School

bearing the name of Thakur Bhakti-vinode Institute both of which are engaged in imparting instruction in accordance with the curricula of the Calcutta University in strict subordination to the spiritual aims and practices of the Mission. It is in contemplation to extend the scope of these Institutions in the immediate future by addition and expansion.

Sree Viswa-Vaishnava-Raj-Sabha has also set up, on a modest scale, the Bhagavata Academy under the supervision of Sree Paramahansa Math at Nimsar. Naimisaranya has been selected as the site of the Bhagavata Academy in consideration of the fact that the famous third session of the Bhagavata School was held at the place. It was on this occasion that Sree Sata recited the Bhagavatam to sixty thousand assembled Rishis the account of which occupies a prominent place in the opening chapters of *Srimad Bhagavatam*. Sree Paramahansa Math is located within the limits of the United Provinces of Agra and Oudh. It is open to the public as well as to the Government of Sir William Malcolm Hailey to take an active interest in the development of the cultural side of the Bhagavata Academy at Nimsar.

The anti-untouchability movement :—
We have dealt with the problem of untouchability in a short article in our last issue. The question has assumed a

world-wide interest on account of its political bearing which has drawn to the movement the searching attention of the public both here and in England. A most unfortunate reference has recently been hazarded by a magnate of the Church of England implying that untouchability is an outcome of the religious system of this country.

Anti-untouchability propagandists should be given any credit that they really deserve without importing into the issue matters that are irrelevant to it. But it has always appeared to us that the relation between the social practice and Religion has been imperfectly understood by those who have up till now taken an articulate interest in the subject.

Those who are honestly in favour of getting rid of the social evil owe a duty to the public to keep their movement strictly aloof from the far more fundamental subject of the proper interpretation of the Scriptures. The social reformer should not usurp the role of the authoritative exponent of the doctrines and practices of revealed Religion. If he attempts through carelessness or deliberate choice to confound the one with the other it would be necessary in the interest of honest thinking to recall him back to the real aspects of the situation. Scriptural interpretation wholly differs both as regards its method and object from

empiric speculation in regard to any mundane subject whatever. It is a strange, though unfortunately an unavoidable, blunder of empiric thought that it should also profess to safeguard spiritual interests although it denies the very existence of any distinctive spiritual interest as such. This is worse than a blunder. It is a piece of deliberate inconsistency.

The social fact of untouchability has nothing to do with Religion, of this or any country. The genesis as well as the remedy of the social problem is a matter of purely mundane outlook. The Scriptures proclaim the imperative necessity of acquiring the spiritual outlook for the purpose of having access to the spiritual function.

They no doubt assure us that the solution of no mundane problem can be achieved by confining ourselves to the mundane outlook. The mundane solution of a mundane problem really amounts to nothing more than the substitution of one problem for another.

We may remark in this connection that such loose thinking on the subject of Religion is by no means confined to the so-called laity. On the contrary the Churches and Temples seem to have been even more careless in this matter. This conclusion is unavoidable when we take into consideration the fact that Temples and Churches were originally set up, by profession at

least, for the purpose of promoting clearness of thinking on the spiritual issue.

The system of worship ordained by the Scriptures is not a man-made institution. It is so, despite the fact that empiricists have in all Ages and countries resolutely set themselves to the task of denying the possibility of spiritual revelation. Empiric speculations on the subject of Religion have misled the people of this world from the only right track that is open to them for gaining access to the plane of the Absolute. Empiric speculation is admittedly inconclusive by its very nature. Such speculation is bound to give rise to endless, confused and confusing controversies that necessarily breed and perpetuate sectarian animosities and credal dogmatisms. We should therefore, be very careful in accepting any advice from such quarter in forming our opinions on the spiritual issue viz., the real cause of all the miseries of this world.

Great confusion of thought is bound to result if the mode of empiric thinking is sought to be applied to the spiritual subject. As a familiar instance of such confusion mention may be made of the fashionable current notion that every person has a right to serve Godhead. Such a statement seems to overlook the cardinal fact that every person has also an equal *right* not to

serve Godhead. But in neither connection such right can be translated into action without the help of Godhead. The right, therefore, implies only freedom of choice but neither eligibility nor possession of power. This latter is also a gift of the causeless mercy of Godhead. No one, therefore, has any *enforceable* right to the service of God-

head. If one really want to serve Godhead he must also agree to receive such service as a free gift from the causeless and undeserved Mercy of Godhead. This right can never be conferred by the mandate of any mortal. Neither can it be claimed by the display of any form of negative or positive arrogance.

Srila Gaurkishoredas Goswami Maharaj (11)

ASCETICISM and epicurianism are alike opposite to the principle of devotion. It does not follow, therefore, that spiritual living is realisable by following the middle course between those two extremes. Had this been so spiritual living would have been only a form of worldliness. But there is nevertheless a close parallelism between mundane and spiritual life. It is not, however, possible for the material mind to find out the nature of this parallelism by any speculative interpretation of the words of the Scriptures. Spiritual life is a living and substantive entity always revealing himself to other

spiritual entities who are inclined to lead the spiritual life. In order to realise the significance of the conduct of a *sadhu* it is necessary for one to make up his mind to lead the spiritual life. But very few persons in this world are prepared to do so in real earnest. That is the reason why most people are liable to grossly misunderstand the conduct of a *sadhu*.

The appearance of a *sadhu* on the mundane plane is to provide an opportunity to conditioned souls to approach him with the purpose of being enabled to lead the spiritual life. Srila Gaurkishoredas Goswami Maharaj could

not find a single person in this world who was inclined that way. He actually expressed himself to this effect by refusing to communicate to anybody the truth which he desired to impart to all persons for the mere asking. This is also the meaning of his instruction to the Editor not to divulge the message of the Absolute to any person of this world.

That he himself chose to lead the life of an ascetic in view of the people of Nabadwip was intended as a sort of protest against the life of debauchery that was led by a section of the people in the name of religion. The teaching of Sree Chaitanya does not describe asceticism as the mode of life that is to be led by the devotee. *Vishnu* should be worshipped by *all* persons. He can be worshipped by a person in whatever circumstance one may be placed in this world. It is not at all necessary for a person to change his external mode of life for becoming eligible for worshipping *Vishnu*. But this does not mean that it is *necessary* for a person to lead an immoral life. It is possible for an immoral person, nay it is also his duty, to worship *Vishnu*. He is eligible for the same if only he is really willing. A moral person is not eligible for the worship of *Vishnu* if he is not willing to worship Him. Willingness to serve *Vishnu* is the only condition of eligibility for *all* persons. But one, who

actually worships *Vishnu*, is no longer capable of sinful conduct. In fact such conduct would be a contradiction in term. The sinful disposition means unwillingness to serve *Vishnu*. If a person is willing to serve *Vishnu* he cannot also at the same time be unwilling to serve Him. Anything, that is done by a person who is willing to serve *Vishnu*, is absolutely free from all taint of sinfulness. This may not be always apparent to superficial observers.

Asceticism practised by worldly persons is as much aversion to the service of *Vishnu* as any other course of life that may be pursued by such people. This is the teaching of Sree Chaitanya and of all the revealed Scriptures. A number of scoundrels have taken advantage of this undoubtedly true interpretation to mask their aversion to *Vishnu* by wearing the garb of *Babajis* or *Vaishnavas*. A *Vaishnava* is one who worships *Vishnu*. A *Vaishnava* is, therefore, entitled to lead any sort of external life that may please *Vishnu*. His condition is that of the Paramahansa who cannot be contaminated by worldliness. It is also possible for a Paramahansa to lead even the external life of a debauchee without committing sin. Those scoundrels practise their debaucheries in broad day under the plea that they are Paramahansas. The object of Srila Gaurkishore Das

Goswami Maharaj, in leading the life of a strict ascetic, was to promulgate by his own conduct the teaching of Sree Chaitanya that no one who assumes the garb of a *Vaishnava* must carnally associate with a female *even in his external conduct*. Sree Chaitanya disowned the junior Haridas for transgressing against this rule of conduct that is *binding* upon all persons who renounce the world for the whole-time service of *Vishnu*. Paramahansas are not as plentiful as blackberries. Srim Gaurakishore Das Goswami Maharaj kept strictly aloof from all association with the so-called *Babajis* and *Matajis* that are so plentiful now-a-days.

If an immoral person is willing to serve *Vishnu* he is guided by His Mercy to the feet of the real *Vaishnava* for being enlightened regarding the nature of His spiritual service. As soon as he is so enlightened he is automatically cured of all sinfulness. But he does not immediately become a Paramahansa. The Guru admits him to spiritual noviciate during which he has to lead a strictly regulated life. It is only when the Guru is fully satisfied with his conduct as novice that he is pleased to bestow on him the higher kind of eligibility that is consequent upon the manifestation of loving devotion to the Feet of Shree Krishna.

The *Goswamis* are alone eligible for the loving service of Krishna. They are

designated *Goswamis* to signify that they are complete masters of their senses. It is never possible for a real *Goswami* to have any carnal or other worldly desire. The *Goswamis*, as a matter of fact, do not move on the mundane plane. They lead the spiritual life proper. They are not contaminated by association with worldly people. On the contrary it is because they choose to associate with the people of this world out of their causeless mercy that the latter are enabled to get rid of their worldliness by such association. But a *Goswami* can never be inclined to carnality. It is not, therefore at all inconvenient or undesirable for a *Goswami* to follow the teaching of Lord Chaitanya and avoid all association with females for any carnal purpose. It is only the real *Goswamis* who are eligible for teaching the religion of loving devotion to the people of this world.

The town of Nabadwip and many parts of Bengal swarm with a number of worldly persons who claim to be the authorised teachers of the religion of loving devotion by right of seminal descent from the former *Goswamis*. They also call themselves *Goswamis*. This is wholly in contradiction to the teaching of Lord Chaitanya. No person, who is not master of his senses, can understand the nature of the loving service of Krishna. Neither can he teach it to others. But the *pseudo-Goswamis* are

found to be most forward in undertaking to expound the Amorous Pastimes of Shree Krishna to public gatherings. They do so under the impression that the Divine Pastimes are similar to erotic performances of the carnal people of the world. The audience also follow their expositions in the same spirit. Such performances are, however, strictly forbidden by all Scriptures. They tantamount to nothing less than the worst form of blasphemy against *Vishnu*.

It is strictly in the public interest that these anthropomorphic caricatures of the function of the *Acharyya* should be forbidden by law as constituting, as they really do, also an offence against the sense of public decency and ordinary morality. It is no less necessary for the public to take the matter into their serious consideration for restoring the purity of religious practices in this country. Srila Gaurkishoredas Goswami Maharaj was a real Paramahansa. But he set the example of being an humble regulated servant of Lord Chaitanya in order to impress upon the public the necessity and duty of acting in accordance with the teachings of the Scriptures. In this he was following in the footsteps of the former Acharyyas. The unique magnanimity of the followers of Lord Chaitanya consists in this that they prefer the welfare of the world to all other

considerations. Their only prayer to Krishna is to be the agents of His Mercy for reclaiming the conditioned souls from the bondage of worldliness by imparting to them the real knowledge of their own selves and of their spiritual function. But the *pseudo-Goswamis* mislead public opinion on this all-important subject by setting up as teachers of the religion which they can but expound in a way that makes the people believe that the spiritual function is identical with the practice of promiscuous and open debauchery. Can there be imagined a greater or more condemnable disservice to humanity than such performance ?

It is not our intention to extol asceticism. But we submit that the conduct of those, who pass themselves off as teachers of the religion of amorous loving service of Shree Krishna as taught by Lord Chaitanya and His associates and followers, should conform to the real teaching of the Lord and the requirements of decency and morality. We further submit that no follower of Lord Chaitanya who renounced the world ever intimately associated with females even in an external way. We submit that the most fundamental principle of the teaching of the Lord consists in the doctrine that no one is *fit* to be teacher of religion who does not follow the teaching of the Scriptures in his own conduct. Internal asceticism, in respect of the things and

connections of this world, is the inevitable accompaniment of the practice of loving devotion to the Feet of Shree Krishna. The external conduct of Srila Gaurkishoredas Goswami Maharaj

corresponded to this internal attitude in order to enable all persons to understand the real meaning of the teaching of Lord Chaitanya and of the Scriptures.

Lord Chaitanya teaches Sree Rupa

SREE Rupa and Sanatana met Sree Chaitanya for the first time at the village of Ramkeli near Gauda, in the modern District of Malda. When the Lord left Ramkeli the two brothers hit upon a plan of renouncing the world. They begged two good Brahmanas to perform on their behalf the ceremony of *purashcharana* as the means of obtaining the shelter of the Feet of Sree Chaitanya without further delay. Sree Rupa, who bore the designation of Dabirkhas, then repaired to his native village, Bakla-chandradwip (Fatchabad) by boat in which he conveyed a great quantity of treasure. He made a gift of a moiety of it to the Brahmanas and Vaishnavas. He applied a fourth part of his wealth in making the necessary provision for his relations reserving the remaining fourth part for emergency. This last was deposited with good

Brahmanas except ten thousand coins which were sent to Gauda and placed with a banker to be at the disposal of Sanatana.

After making the above dispositions Sree Rupa heard that the Lord had returned to Puri with the intention of proceeding to Sree Vrindavana by the forest route. Sree Rupa sent two persons to Puri who were to bring back to him the message as soon as the Lord started on his journey to Vrindavana. His further procedure would depend on the nature of the tidings.

The two messengers duly brought the information of the departure of the Lord for Vrindavana. Sree Rupa informed Sanatana by letter of this fact asking him, under some plea or other, to leave Gauda and join the Company of the Lord. He also intimated to him the fact that he himself with his

younger brother Anupam was going to join Sree Chaitanya, and that he might make use of the ten thousand coins with the banker of Gauda for effecting his own release and coming to Vrindavana at once, by any means.

Sree Rupa and Anupam came up with Sree Chaitanya at Prayag. The Lord was staying in the house of a Brahmana of South India. The two brothers met the Lord on his way to visit Bindumadhab. They found that countless persons followed the Lord with the cry of "Krishna" in a state of great ecstasy. The two brothers followed the Lord to the temple of Bindumadhab and from there back to the house of the Brahmana. They now introduced themselves to the Lord. Holding between their teeth two blades of grass the two brothers fell prostrate on the ground as soon as they caught sight of the Lord from a distance. They continued to recite many a *sloka* and lifted themselves from the ground and fell again many a time. They were saturated with love by the sight of the Lord.

The Lord was pleased in his mind on seeing Rupa and said, "Get up, Rupa I am glad that you have come. Krishna's Mercy cannot be described. He has snatched you two from the sink of the world". The Lord embraced both of them repeating the *sloka* "the Brahmana versed in the four Vedas is

not My devotee. The chandala, who is My devotee, is dear to Me; to him it is fit to give and from him it is fit to receive anything. He also is verily as much an object of worship as Myself". He mercifully placed His Foot on the heads of both. On obtaining the Mercy of the Lord the two brothers with folded hands in order to express their sense of unworthiness humbly articulated the following hymns of praise :—

"Obeisance to the most Magnanimous, the Giver of the Love of Krishna, the Own Self of Krishna, the Lord bearing the Name Krishna-Chaitanya and possessed of the Form of golden hue". "I submit myself to Sree Krishna-Chaitanya, that Merciful Person of wonderful Deeds Who by the nectar of the treasure of His Own Love intoxicated the world, delirious with ignorance, by freeing it from the malady of Nescience"

The two brothers stayed in the house of the Brahmana for that day. Bhattacharyya invited the two brothers who received the favour of the remains of the Lord's tasted food. The house in which the Lord resided stood on the confluence of the Tribeni. The two brothers put up in a house close to the Lord.

In order to avoid the crowd the Lord betook Himself to Dasaswamedha ghat and it was here that He taught Rupa Goswami by infusing Power. The Lord

stayed at Prayag for ten days during which he taught Sree Rupa by imparting to him the power of understanding His teaching. The author of Sree Chaitanya Charitamrita has handed down a summary of the teaching of the Lord which may be rendered as follows.

The Lord said, "Listen, Rupa, to the characteristics of the *rasa* (crisp matured mellowness) of *bhakti* (responsive service). I shall speak in a condensed form. It is not susceptible of elaborate description. The ocean of the mellowness of *bhakti* is profound and devoid of bounding shores. I shall speak one particle of the same in order to make you taste it. In this world the number of *jivas* is infinite. They form the content of this world by their wanderings through eighty four lacs of generating organs. The specific individual nature of the *jiva* is infinitesimal in magnitude like the hundredth part of a hundredth part of the tip of the hair. They are divided into two distinct groups, viz., (1) stationary and (2) moving. The moving are again divided into those who live (1) on land (2) in water, (3) in the air. Man is a very small part of the total number of the *jivas* that live on land. Among men are also to be found the Mlechchhas, Pulindas, Baudhas, Sabaras, etc. Among those who practise the Religion of the Veda one half profess to follow

the Veda only with their lips, but as a matter of fact they only commit sins forbidden by the Veda and do not care at all for the Religion. Among those who really act in accordance with the Religion most persons are addicted to fruitive activities. It is hardly possible to find even a single seeker of knowledge (*jnanin*) among a *crore* of *karmins* (utilitarians). There is one person who is truly *mukta* (liberated) among a *crore* of *jnanins*. It is hardly possible to find a single *bhakta* of Krishna among a *crore* of *muktas*. The *bhakta* of Krishna is free from all selfish hankerings and is, therefore, of a really equable disposition (*shanta*). All those who desire enjoyment, liberation or power are discontented (*ashanta*).

"It is rarely that any fortunate *jiva*, in course of his wanderings in this mundane world, may obtain the seed of the creeper of *bhakti* by the favour of Guru and Krishna. By turning gardener he sows the seed and splashes the same with the nourishing water of hearing and chanting. The creeper of *bhakti* springs into shoot and growing apace, piercing through this mundane sphere and passing the stream of the Biraja as well as the lighted sphere of the Brahman, attains to her resting-place in the transcendental sphere (*Parabyoma*). The creeper continuing to grow in *Parabyoma* reaches the limits of the higher sphere of *Goloka Vrindavana*.

where she climbs the Purpose-Tree of the Feet of Krishna.

"The fruit in the form of *Prema* grows on the creeper of *bhakti* only when she attains the Feet of Krishna. All this time the gardener continues to splash the creeper with the water of hearing and chanting. At this stage there is also a second function towards the creeper, besides watering. As the creeper begins to grow after being watered for some time, hostile animals make their appearance and tear the leaves, or the tender leaves begin to dry up by excessive heat, etc. In these occurrences offence against the Vaishnavas is the entity corresponding to the vicious animals. It is such offence against the Vaishnavas that effects all those damages resembling the depredations wrought by mad elephants. In such circumstances the gardener, by means of erecting fences or devising other protective methods, tends the creeper with special care so that there may be no occasion for the depredations of the mad elephant of offence against the Vaishnavas. Offence against the Vaishnavas, which is identical with offence against the Name, is ten-fold.

"There is yet another possible disturbance at this stage. As the creeper of *bhakti* begins to grow, if there is luxuriant growth of the secondary branches, such growth also does mischief. The secondary branches are desire for enjoy-

ment, longing for liberation, addiction to forbidden conduct, over-attention to small points of conscience, cruelty to or slaughter of living things, desire of pecuniary gain, expectation of one's own worldly honour or fame. If special care is not practised these secondary branches are apt to grow vigorously, to the detriment on the principal stem of the creeper, by the sprinkling of the life giving water of hearing and chanting, with the result that the main stem is stunted and cannot grow. Therefore, it is the duty of the gardener to prune these mischievous tendencies in the form of secondary branches from the moment of their appearance while applying the water of hearing and chanting. If this is done the principal stem, continuing to grow, attains to Vrindavana.

"The fruit of *prema* then ripens and drops on the ground. The gardener now tastes the same. By the help of the creeper the gardener is also enabled to reach the Purpose-Tree. He is then in a position to serve in Vrindavana the same Purpose-Tree and enjoy the bliss of tasting the luscious juice of the fruit of love. This *prema* is the supreme desideratum, the final fruit of all activity of the soul. The four-fold objects of desire viz., *dharma* (virtue), *artha* (worldly possession), *kama* (objects of worldly desire) and *moksha* (liberation), are as straw in comparison with it.

(To be continued)

Altruism

“CHARITY begins at home.”
Telescopic philanthropy has been the butt of much undeserved ridicule. It is necessary in the interest of all to reconcile the apparently contradictory claims.

Altruism should imply an inclination for serving all entities and doing harm to none. The propositions which we shall attempt to develop are, (1) that the only way of really serving all entities is to serve Vishnu and (2) that if Vishnu is not served one is under the necessity of consciously and unconsciously extorting service from all entities which process is identical with the practice of undiluted malice against oneself and every entity.

Iconoclastic activities cannot represent the positive aspect of the substantive spiritual function. But there is a necessity for protest against the practice and promulgation of untruth under the name of truth. If sensuous living is practised and propagated as the service of Vishnu and all entities, it becomes necessary to enquire seriously into the reason of such ideal of conduct. We are not advocates or apologists of sensuous living or asceticism. Neither of these is service of Godhead. Utilitarianism affects to believe in the

positive value of fighting the problem of destitution with the resources of the so-called treasures of this world. The Roman Catholic Church was seduced to endorse the utilitarian point of view, by the adoption of worldly methods for the amelioration of the lot of suffering humanity. This degradation of religion marked the triumph of the mentality of lucre-hunters to whom the only justification of religious practices has always appeared to lie in their worldly utility. This is the real principle underlying all forms of iconoclasm in its malicious abuse. All schools of Protestantism, whether it be Christian or Islam or Brahmo or Buddhist, owe it to themselves not to degenerate into sheer malicious vandalism and a campaign of gratuitous hostility against spiritual living.

The service of Vishnu is no concoction of erring mentality. It is above all challenge. It has to be realised by a rational and suitable procedure, among other reasons for the real cure of the malady of erring mentalism. It is necessary to know oneself. Charity must begin at home. Every one of this world has really a soul to be re-established in the natural position of a serving entity. The soul does not stand in need

of the service of others, as the mind and body do. There is eternal distinction between receiving and rendering service. The greatest philanthropist of this world, if he is ever mindful of arriving at a proper valuation of his altruistic activities, needs must confess that he can render no service except by availing of a far larger share of the similar so-called services of the other entities. If I open a leper asylum for the service of lepers, how do I propose to help them at all? Do I ever bother about the real cause of the disease that deprives the leper of the chance of enjoying the so-called good things of this world? Am I sure that epicurianism represents the proper goal of our activities? Why am I solicitous for effecting the cure of leprosy? Is it for the purpose of enabling the leper once again to enter upon a career of dissipation with greater caution? Is leprosy bad in itself? Is leprosy harmful to the soul? Can anything ordained by Godhead be harmful to the soul? If it be really for the benefit of the soul, am I justified in opposing the beneficent purpose of Godhead? The answer to these basic questions requires that one should know oneself as he really is.

No religion incites to worldliness in any of its forms. No religion recommends its votaries to fight evil with the resources of worldliness. The Bible is supposed to be the text-book of

utilitarian altruism. This view is due to deliberate misunderstanding of the plain meaning of the words of Jesus "not to lay up treasures for ourselves in this world" which are deluding and perishable by nature. The modern epicurian has scented the virus of unpardonable *oriental* asceticism having been interpolated into the epicurian teaching of the Bible. The modern man still hopes to deliver the world by means of worldly contrivances in the shape of commerce, industry and political power which confine their appeals ostentatiously to the lower side of our nature. The unprecedented progress of material civilization has been claimed to be the product of utilitarian activities directed to purely worldly purposes. But that is not the spiritual issue. This showy civilization should be considered as really harmful if it be turned into the means for prolonging the delusion that the interest of the soul is being served by the practice of worldliness.

Transcendentalism is not jugglery. In ruling out transcendentalism from the scheme of human life, the rabid type of empiric iconoclasm really rules out the spiritual reference and thus lays the axe at the root of all religious belief, erecting instead the rule of worldliness. Utilitarian altruism takes it for granted that the promotion of mental and physical develop-

ment is tantamount to spiritual progress. Unlimited development of the limited is supposed to be the culture of the limitless. Aversion to Krishna is considered to be loyal service of Krishna. Denial of the soul appears as self-realisation. Admission of worldliness is, however, the categorical denial of the needs of the soul. The only problem of all true theology is how to serve the soul at all by the resources of worldliness which alone seem to be at our disposal in this world. It is a begging of the question to suppose the self-evident character of the compatibility of the one with the other.

The practice of worldliness does no real good to anybody and does positive harm to everybody. But the worldling is so dogmatically convinced of the duty of worldliness that he regards all those who serve Vishnu as the only enemies of all entities. Utter forgetfulness of one's higher nature can alone explain the existence of this terrible delusion.

Let us take the example of a familiar institution, viz., that of marriage, for the purpose of defining the respective attitudes of utilitarianism and Vaishnavism in regard to an important affair of human life. Protestantism is opposed on principle to the doctrine of celibacy even for the clergy. The married state is regarded by it as natural and beneficial for all persons. The ordinary

reason for such attitude is really of a negative character. It is more or less an inference from the known bad effect of celibacy on the morals of the medieval clergy of the Roman Catholic Church. But the ideal of celibacy is never the less held by the Bible to be higher than that of the married state, for both sexes. Vaishnavism is opposed to sexuality for the reason that carnality is detrimental to the interest of the soul. Vaishnavism does not advocate universal celibacy. But it is careful to declare that the married state under proper safe-guards is a valued institution only for the reason that it helps to reclaim the married couple from the sin of carnality. Carnality implies an over-powering affinity to the pleasures of the flesh. The physical body is identified with the soul or at any rate is supposed to have the same interest as the latter. A sound physical body is considered to represent a sound condition of the soul. Vaishnavism seeks to impress the truth that the physical body is the result of practices that are harmful to the soul and represents interests that are adverse to spiritual well-being. This is something like asceticism at first sight, but is not really so. Vaishnavism is not the negation of worldliness as asceticism is. The soul has got positive and tangible interests of his own which are served by positive practices revealed by the

tures. Those practices have to be approached for their right understanding from the point of view of the requirements of the soul.

Thus everything that concerns the soul becomes necessarily the dominating interest. Spiritual utility is incompatible with worldly utility. If I lead a sensuous life I tend to approach the condition of the hog. If I lead the life of an ascetic I tend to become a zero. I can rationally desire to be neither. A middle course keeps me in the condition of an animal that is a little better than the hog but with hoggish instincts that require to be artificially checked. Such a condition should not be regarded as

the natural state of the soul. There must be positive and absolutely wholesome functions for the soul. It is the business of religion to make the same available to all persons who have a real taste for spiritual living and an equally real dis-taste for the adulterated existence. Marrying and giving in marriage, eating and making others eat, form the round of duties of the physical body. These are the contents of the current altruistic practice even when it is sincerely resorted to. If all our energies are wholly engrossed in such pursuit, does it not amount to a perpetuation and propagation of the undesirable state of existence?

Sree Rupa Gaudiya Math

Lecture Hall

SIR Malcolm Hailey, the Governor of U.P. laid this evening the foundation stone of the Lecture Hall of Sree Rupa Gaudiya Math, a religious institution (the Bengali followers of Lord Krishna), at the crossing of Canning and Grand Trunk Roads, Allahabad.

His Excellency on arrival was

received at the gate by Swami B. S. Giri who introduced to him Swami B. H. Bon, B. R. Sreedhar, B. V. Bharati, preachers of the mission, and Pandit Kunjabehari Vidyabhusan. Professor N. K. Sanyal, Pandit Atul Chandra Banerji, Pandit Ananta Vasudev Brahmachari, Pandit Paramananda Brahmachari, Prof. H P

Mandal, Mr. S. C. Roy and Mr. G. C. Deb (donor of the land of the local Math).

On the dais His Excellency was received by the President Acharyya of the mission.

After the prayer song Pandit Hari Pada Vidyaratna M.A., B.L., presented the address of welcome on behalf of the mission in the course of which he gave a history of the institution.

Governor's Reply

Replying to the address, His Excellency said:—An administration such as ours has by tradition and convention no direct concern with purely religious movements. Individual members of the administration have their own religious tenets and these are often held with deep conviction: but it has certainly been our aim in the past to secure that their interest in matters concerning their own religion should as far as possible be confined to their private lives. It may perhaps be more difficult to maintain the integrity of that principle in the future; but that is a consideration which I do not wish to discuss at the moment; in this, as in many other matters, the future will no doubt find its own solutions. There is, of course, on the other hand, one aspect of religious work with which the administration comes constantly into contact, I mean the social, educative and cultural activities of religious

bodies. Here the interest is direct, and the administration constantly finds itself under the obligation to assess the value of the work done by such bodies in those fields. It is not always an easy task to judge which things are being rendered by them unto Ceaser, and which to God; but we have gradually evolved rules by which we regulate, I hope with reasonable success, our relations to those religious bodies who ask our assistance in their social or educational work.

I have entered on these remarks because I have felt some little difficulty in explaining the reason why I am taking part in your ceremony today. You do not, if I am correct, carry on any activity, educational, medical or the like, which would afford me an easy explanation for joining in your celebration. But I am not going to make an apology for being here: I am indeed glad to have the opportunity of joining you, and for a simple reason. Your activity is, it is true, purely religious. You are as you show endeavouring to revive or to intensify an interest in the teachings of Sri Krishna Chaitanya which exercised a wide influence in certain parts of India during the sixteenth century of our Era. As the interesting study of His life by Sir Jadu Nath Sarkar shows, the scene of much of His work lay in these provinces, at Brindaban, Benares and Allahabad.

The attraction of His doctrine lay less perhaps in his almost ecstatic devoteism than in its universalistic appeal. At frequent stages in the world's religious history, teachers have arisen who have revolted against the tyranny of stereotyped doctrine and the restrictions of a formalized ritual. Theirs has been a protest against the constant tendency on the part of mankind to allow the externals of religion to overlay its spiritual import, and to give to religious symbols the devotion which is due to the cause for which these symbols stand. The mischief of that tendency is not limited to the negative result of robbing religion of its spiritual force; it is that tendency, more than anything else, which has produced the acerbities and animosities of sectional discord. The attempts of the great teachers to bring men back to the essentials of religious thought have always appeared to their contemporaries to be revolutionary and disruptive; but they are in the true sense constructive, because the real vitality of religion must lie in its spirit and not in its form; and its spirit is at once the outcome and the answer to the moral and ethical needs of the human race.

Chaitanya's teaching, if I have correctly interpreted it, was on the religious side one of simple worship of the Deity, and on the ethical side of

insistence on the brotherhood of man. It did not admit of social differences or of distinctions based on doctrinal or ritual grounds. In a world of very imperfect ethical and still more imperfect social development, these teachings may appear unduly sublimate and idealistic; and it is no doubt true that in the world as it exists today, they could not attract a wide adherence. They are, indeed, so far devoid of many of those things which mankind has come to associate with religion, that they would fail to command allegiance or to maintain devotion. But such an appeal is not wasted; it is a leaven which must insensibly work to improve religion as an agency for the betterment of human relationships. The need for insistence on the fact of our common brotherhood is certainly not less needed today than it was in the days of Chaitanya; perhaps it is even more urgent. The world today presents an astonishing spectacle of ill-co-ordinated growth. Its material and intellectual advance has outrun its capacity to direct that advance to the betterment of the basic facts of life on which the real happiness of mankind depends, and now more than ever before, we need to be reminded that valuable as may be the contribution of improved material and intellectual processes, they will be robbed of a great part of their value unless we can secure a new outlook which will give us

a re-adjustment of national and social relationships, and a more rational conduct of the individual life.

The consideration of what you have said to me in your address has, I fear, led me somewhat far from the subject of your institution and its aims. But let me conclude by wishing it success in an effort which, because it is non-

sectarian and non-political and teaches a high ideal of universal goodwill, cannot but secure the sympathy of all who would see greater peace and harmony in a troubled world.

His Excellency next laid the foundation stone and the function terminated after a vote of thanks by Swami B. H. Bon and a song.

[This is an extract reported from the "Leader" of the 28.11.82.]

An address presented To

His Excellency

Sir William Malcolm Hailey

M. A., G. C. S. I., G. C. I. E., I. C. S.,

Governor of United Provinces

MAY IT PLEASE YOUR EXCELLENCY,

WE, the members of Shree Viswa-Vaishnava-Raj Sabha, beg respectfully to extend to Your Excellency our most loyal and hearty welcome on this most auspicious occasion of laying the foundation-stone of the Lecture Hall of Shree Rupa-Gaudiya Math.

The holy Tirtha of Prayaga provides the approach to theism in its final unalloyed form of loving devotion to the All-Attractive Person of the Divinity.

It was at this sacred spot, four hundred years ago, that Lord Shree Chaitanya gave to the world, under the garb of instruction to Shree Rupa Goswami, the Religion of the unalloyed loving service of the Transcendental Divine Person, the Source of Universal and Eternal Harmony the attainment of which is the highest goal of all spiritual endeavour. Shree Vishwa-Vaishnava-Raj Sabha was founded by Shree Jiva Goswami in honour of his most

illustrious Master Shree Rupa, the Apostle of unalloyed loving devotion and the first President of the Sabha.

The activities of this great religious institution had remained hid from the view of the people for nearly two hundred years preceding the appearance of Thakur Bhaktivinode Who brought them again within the ken of public knowledge in the eighth decade of the last century.

But Shree Thakur Bhakti-vinode's clarion-call to muster under the banner of unalloyed loving devotion to God-head, which had been unfurled by Shree Rupa, has been triumphantly carried to all parts of the country and beyond, under the direction of the most revered successor of Thakur Bhakti-vinode, His Divine Grace Paramhansa Paribrajacharyya Shree Shreemat Bhaktisiddhanta Saraswati Goswami Maharaj, the ninth apostolic successor of Shree Rupa, and present spiritual Head of the Unalloyed Gaudiya Vaishnava Community and ex-officio President of Shree-Vishwa-Vaishnava-Raj Sabha, within the last two decades, by the most vigorous missionary propaganda from the Press and Platform, whose present volume within India is indicated

(a) by the activities of the forty branches of Shree Chaitanya Math, the original propaganda-centre instituted by His Divine Grace, which are residential seminaries of spiritual training open to

all sincere persons, under the charge of self-dedicated souls actually leading the purely spiritual life ;

(b) by the publication of an extensive literature in different languages from its own presses ;

(c) by running six religious journals viz., (1) the Harmonist, English Monthly, (2) the Bhagabat, Hindi Fortnightly, (3) the Paramarthi, Oriya Fortnightly, (4) the Kirtan, Assamese Monthly, (5) the Gaudiya, Bengali Weekly, and (6) the Nadia Prakash, Bengali Daily.

(d) by regular organised preaching-tours to the villages and towns by *bona-fide* teachers of the religion.

The ritualistic aspect of the spiritual function, which offers the exoteric face necessarily differs in different countries due to specific ethnic, historical and other temporary and local conditions. But the performance of the holy chant of the Absolute in company transcendent, or Samkirtana, is not on a level with any exoteric ritualistic ceremonial but is the only eternal function in which all pure souls feel spontaneously attracted to join without the least reservation. It is this supreme and cherished conviction of our souls that has prompted us to invite Your Excellency today to lay the foundation-stone of the Lecture Hall of Shree Rupa-Gaudiya Math established by the Acharyya on this historic soil sanctified by the preaching

activity of the Supreme World-Teacher, Shree Krishna-Chaitanya.

The kind and sympathetic interest, which Your Excellency has personally taken in the activities of the preachers of our Mission in this Province, has been a source of great satisfaction to the Acharyya, who has pleased to bless this happy occasion by his gracious presence for welcoming Your Excellency. The members of the Mission especially appreciate the kind and encouraging participation of Your Excellency in the opening of an Institution which seeks the lasting amelioration of the sufferings of humanity.

Availing ourselves of this transcendental moment, we beg most respectfully to offer Your Excellency our most grateful thanks for the august patronage of the Representative of the benign Government to Shree Rupa Gaudiya Math in recognition of the cause of universal spiritual brotherhood of all nations and individuals, for which the

Institution stands, by its striving to propagate the Message of the complete and most intimate loving service of the Absolute Divine Person.

We will ever cherish with joy and gratitude the memory of this great personal kindness of Your Excellency and as an humble token of our grateful regard, beg to offer most respectfully this loyal and hearty address of welcome to Your Excellency in the fervent hope that there will speedily be consummated the regime of perfect Harmony of universal trust and friendship flowing from the promulgation of the genuine transcendental service of Godhead by the loyal servants of Shree Rupa Goswami Prabhu, the great Apostle of the Universal Religion of unalloyed loving service of the Absolute.

In conclusion, we again thank Your Excellency for your kind personal sympathies and beg to subscribe ourselves with great regards.

The Members of Shree Viswa-Vaisnava-Raj Sabha.



Circumambulation of Sree Brajamandal

IT had been our good fortune to supply the reader with a brief account of the Circumambulation of Sree Brajamandal in the November issue of this Journal. We cannot fully perform the duty of expressing the gratitude of the organisers to the numerous sympathisers and helpers. We are aware that those who have any real taste for the spontaneous service of Sree Krishna will not fail to appreciate our performance of such functions although they may appear to be unnecessary, or even as mercenary affair, to the savants of the impersonalist schools. According to the latter every one, who is at all anxious to do his duty by another should do so on condition that nothing is given him in return by the other party. But the servants of Krishna set great store by the expression of the acceptance of their services by the devotees to whom they are rendered. Spiritual service is of the nature of an inter-communion between giver and receiver, never any one-sided affair and, indeed, never less than universal. In this world there are also mutual relationships which are cherished for their mutual character. The servants of Krishna desire nothing but the multiplication of mutual functions and relationships with Krishna and His

devotees. They are also not satisfied till they receive the actual and unambiguous response from Him to Whom they offer their services. In this respect the service of Krishna possesses a living interest which is analogous to what is displayed by virile races in the affairs of this world. In this analogous sense it is also incompatible with pessimistic, passive or inactive existence the attainment of which has such an unnatural fascination for many a person in this country by reason of the prevalence of the Monistic out-look.

If, therefore, any one is disposed to misunderstand the keen attention that is lavished upon apparent externals (?) of devotional performances by the servants of Sree Krishna and to consider such addiction to those trifles to be the sign of an unbalanced judgment, such a person, indeed, commits a deliberate offence at the feet of the devotee. The sympathisers and helpers of the *Parikrama* of Sree Brajamandal think quite differently. They hanker for mutual communion. They treasure up, in their heart of hearts, every syllable that is spoken by the devotee in his spontaneous performance of the Service of Krishna. Even the most trivial details of Krishna's service thus remain

indelibly engraved on the heart. These expressions of gratitude for sympathy and help are not, therefore, a fifeless worldly show. They are a very important constituent of the spiritual service of Sree Krishna.

The cult of democratic equality of the egotistic type has no application on the plane of spiritual service. The soul does not desire to be the 'equal' of other souls. It is only the confirmed egotist who seriously entertains such a desire. If a person show to me personally no honour at all as his superior, why should his conduct be resented by me? Why should I not cultivate the sentiment of not desiring any personal honour or consideration from my fellow-mortals? That brand of the democratic sentiment, which on principle refuses to show honour to others, implies only the lack of sympathy and self-respect. No self-respecting person would desire to withhold the honour that is due to every entity. Does conduct prompted by the principle of 'equality' ensure even this bare level of ordinary refinement?

But in the Realm of Braja no one desire to be the 'equal' of anybody; but on the contrary every one there covets only to serve *all* other entities. Every one there feels a real obligation when his offered service is accepted. There is no difficulty in accepting the services of others in Braja because all services are there always offered to Sree

Krishna. The service offered to His devotee goes to Krishna as it is intended to embody our gratitude to Krishna's servant for conveying our services to the Feet of Krishna. The service of the servants of Krishna is essential for our well-being and has preference even over the direct service of Krishna.

But we should at the same time be on our guard against rendering any so called service to those who do not serve Krishna. It is only those that are averse to the service of Krishna who are also anxious to be recognised as 'equals' really, 'superiors', of others. If it be proper for one to receive service for oneself, why should one not also seek on the same principle the lion's share? The doctrine of equality should be found on analysis to be only a device for avoiding rendering any service at all means of the principle of barter. There can be no moral conclusive proof of the utter disinclination of rendering our service to the only Recipient of all service. There would then be no such overpowering anxiety for 'equality', or 'superiority'. Modern democratic sentiment does not endorse 'service' to Godhead in the unconditional sense. It has its being in the atmosphere of 'give and take', of trade and barter. When the boy Prahlad was desired by Sree Nrsinghadeva to ask for a boon, the boy replied that the only boon which he found it worth his while

to ask from Godhead, is that he might be given the disposition never to covet any return for his 'service' rendered to Godhead, because it would then be only 'trade' and no 'service' at all.

It has become necessary to pen the above lines in order to explain the *rationale* of these doings of the organisers of the devotional function of the Circumambulation of Sree Brajamandal. It is not possible to express by means of the poor vocabulary at our disposal the gratitude that we experience towards all servants of Krishna. In discharge of our sacred duty by the devotees we avail the columns of this journal for offering our loving thanks to those whom we remember and to those we do not remember praying to be pardoned for the omission to thank everybody by name. We cherish the hope that the reader will also join in the function by overlooking the utter inadequacy of this almost formal offering of homage to the feet of the servants of Krishna.

The supreme importance and the real spirit of this obligatory duty is altogether unintelligible to the barren severity of impersonal mentality. The impersonalist is eager to apply the pruning knife not only to the redundant and sinister growths but also to the leaves and twigs and even the branches and the stem of the tree of life. For this reason the 'Icon' is a favourite

object of denunciation of those people who, under the garb of love for impersonalism, sedulously cultivate the greatest possible malice against all living entities. In order to demonstrate against the harbouring of such suicidal mentality the Sree Bigraha of Sree Gaursundar, mounted on the back of a superb elephant, headed the procession of His devotees. The Actual Divine Presence was the Supreme Guarantee for the preservation of the devotional function against the insinuating approaches of the treacherous mentality of belittling, pruning, polishing and ultimately whittling away altogether, the Truth, which is unfortunately the prevailing tendency of the present Age under the blighting ægis of unalloyed Empiricism.

The personal relationship is not capable of being fully and properly developed or stabilized in this mundane world although that is admittedly the supreme desideratum of all rational activity. The Icon is the Divine Personality. The repudiation of the Icon involves the ultimate repudiation of all distinctive features and the very entity of the devotee. We are not the votaries of mere ideas of forms. We are the worshippers of the Real and Eternal Transcendental Name, Figure, Quality, Activity and Paraphernalia of the Divinity. We learn from the Scriptures that the least inclination to repudiate

the claims of any of these to our unconditional homage is fatal to the reality of worship itself. It is this which makes all the difference between hypocrisy and sincere serving attitude towards the Absolute.

We accordingly hold it of the utmost importance that the concrete and personal side of worship, rightly emphasised by the Scriptures, should be punctiliously observed by the realisation of the true spirit of the scriptural injunctions. It is necessary for this purpose to steer clear of the serious offences in the shapes of worship of the gross and subtle forms of the mundane on the one hand and of inactivity or the worship of the *zero* on the other. Of the two forms the last one is the more dangerous form of hallucination because it is the form that is taught to all the people by the empiric pedants who occupy the front-seats at the worldly show.

The function of the Circumambulation lasted for a little over a month and the places visited often lay out of the regular tracks of traffic and centres of population. The rustic villagers, who were often almost the only spectators of the pilgrimage across the woodlands of the countryside, responded by a natural impulse to all the demands of the unique sight to their complete and absorbing attention. This attitude of the denizens of the circle of Braja

reacted in its turn on the mentality of the circumambulators and imparted to them the sense of transcendental reality of the performance. The grateful thanks of the organisers of the *parikrama* are, therefore, due to the rural populations of all those parts for their unsolicited sympathy and help of all kinds.

But the goodwill of Braja was also experienced in the towns. In Mathura and Vrindavana, in Radhakunda, Dig, Kaman, Mat, Gokula and other centres of population the general public were unfailing in their sympathy and active support. But the sentiment in the towns was more mixed with artificiality than in the villages although the spiritual atmosphere of the Circle of Braja was evident everywhere to all *bonafide* devotees of the Supreme Lord through all those superficial obstacles that were put in the way of the beholders by the contrivance of the Deluding Power undoubtedly for augmenting the zeal of sincere souls. The thanks of the organisers are, therefore, also due in a different sense even to those few who were apparently hostile, in consideration of the good effect that was produced by such show of opposition. But they are not in a position to sympathise with the motive that actuates those who allow themselves to be used as her tools by Deluding Power of Godhead.

The catholicity of the Age was in evidence in the attitude of sympathy

that was displayed by the intelligentsia of the towns and by the official circles. These are welcome signs of the beginning of a wholesome reaction against the aggressive secularism of the Nineteenth Century. All persons irrespective of caste, creed, colour, age or sex appreciated the attempt for injecting real substance and life into the theories and practices of Religion, that have until recently been suffering from neglect more by reason of materialistic pre-occupation than by convinced hostility.

In the November issue of this journal we have mentioned the names of some of the prominent workers and sympathisers of the *parikrama*. To the names of those who have offered their personal services or any kind of help we should add the following :—Bhakti-sastri Sripad Siddhaswarup Brahmachariji who was in charge of the conveyance of the luggage of the pilgrims from and to the different places of encampment and who also allotted the berths of the pilgrims in the tents. This service was performed by Brahmachariji to the entire satisfaction of the organisers and the pilgrims.

Those gentlemen of social standing who offered their services as volunteers for keeping watch during the cold nights in the lonely forest and performed their self-imposed task with care and assiduity to the satisfaction of the devotees.

Srijukta Suresh Chandra Sarkar exerted himself unstintedly as leader of the volunteers and for ensuring the comforts of the pilgrims.

Srijukta Trigunanath Mukherjee looked after the comforts of the pilgrims at the cost of much personal hardships.

Srijukta Nripendranath Mazumdar, Srijukta Indubhusan Chowdhury, Bhakta Srijukta Haripada Das and others rendered every assistance to Sripad Siddhaswarup Brahmachariji.

Srijukta Uddhab Dasadhikari, Srijukta Monobhiram Dasadhikari and other devotees of Mymensing deserve to be mentioned for their constant and willing services and for exposing themselves continuously in the cold nights for the same purpose.

Kritiratna Pandit Sripad Vinode Behari Brahmachari showed unsurpassed zeal and capacity in organising the safe conveyance of the pilgrims.

Brahmachari Sree Purnananda was of much help to Kritiratna Prabhu.

Their Holinesses Srimat Parbat and Srimat Sridhar Maharajas were in charge of this arduous function later on, in succession to Kritiratna Prabhu.

Srijukta Jivan Krishna Dasadhikari, Srijukta Mukunda Dasadhikari, Srijukta Harivinode Dasadhikari, Sree Uddharan Brahmachari and others served energetically in the stores,

Brahmachari Sree Yadavanandaji performed the *archana* of Sree Sree Mahaprabhu.

Brahmachari Sree Sivanandaji constantly sang the kirtan, from the Geetavali, in the procession and at the gatherings.

Brahmachari Sree Nitai and Srijukta Manobhiram Dasadhikari sang the kirtan and played on the *mridanga*.

Brahmachari Sree Radharamanji regularly served the meals to the patients.

Sree Ghanasyam Brahmachariji distributed the *Mahaprasadam*.

Brahmachari Sree Nadianandaji was engaged in mounting guard and keeping watch over the luggages of the pilgrims.

Brahmachari Sree Satsangananda, Bhakta Sree Patitpavan and Sree Gaurprapanna Brahmachari and others were in charge of the lights.

Srijukta Radhagovinda Dasadhikari B.A., Srijukta Sudarsan Brahmachari, Srijukta Nanigopal Dasadhikari and others were in charge of the daily marketing.

Srijukta Anantabrahma Dasadhikari performed various services with unflagging zeal and patience.

Sree Ajitnath Kundu, a student of the Benares Hindu University, offered his services for guarding the encampment and in various other ways.

Srijukta Gurupada Sarkar served with the rear party.

Sree Mathuraji was the base of the Circumambulation of the Holy Circle of Braja. An office of the organisation was established at Baladeo Vilas in Mathura Cantonment. Sripad Yajneswar Dasadhikari remained in charge at Baladeo Vilas after the pilgrims left Sree Mathura for their forest journey. He was busily engaged in helping the pilgrims on their arrival and departure and in attending to the patients from the *parikrama* party who were sent to Mathura for treatment.

Pandit Srijukta Bhabadeb Chattopadhyaya, a resident of Sridham Vrindavana, being actuated by the desire for the diffusion of the knowledge of the Truth and for the promotion of the real welfare of the public, arranged for *kirtan*, reading and exposition of the Bhagavatam by the pure devotees of Sree Sree Viswa-Vaishnava-Raj Sabha at the different shrines of Sridham Vrindavana and also rendered other services in connection with the *parikrama*.

The elder widow of Srestharyya Bhaktiranjana Prabhu made an offering of a great variety of *mahaprasadam* to the *parikrama* pilgrims on the occasion of a mahotsab at Sree Mathura.

The younger widow of Bhaktiranjana Prabhu provided a corps of six camels for the *parikrama*.

Srijukta Jajneswar Dasadhikari of Khulna undertook to bear all expenses

of providing *mahaprasadam* to the pilgrims on the *dvadasi* day at Sree Mathura.

Srijukta Kishori Mohan Pal Bhaktibandhab provided the expenses of supplying the *mahaprasadam* to the Vaishnavas and pilgrims on the day of the *parikrama* of Madhuvana.

Srijukta Gopal Chandra Bhaktiratna met the expenses of providing a rich variety of the *mahaprasadam* to the pilgrims at Barshana on the banks of the Bhanukunda.

Srijukta Urdhhamanthi Bhaktivisaraad supplied all expenses for providing a great variety of *mahaprasadam* to the Brajabasis and Vaishnavas at Sree Radhakunda.

Srijukta Gaursundar Dasadhikari and his wife bore all expenses of the Annakuta *mahamahotsab* at Chirghat.

The mother-in-law of Srijukta Radhika Babu of Belegkata, the wife of Srijukta Kaliprasanna Sarkar of Lohagara, Srijukta Nidhurani Devi of Benares, Srijukta Charusila Devi of Champahati, Srijukta Usharani Devi,

widow of Srijukta Indranarayan Chandra of Nirsachati have earned the blessings of Sree Sree Gurn-Gauranga by bearing the expenses of providing *mahaprasadam* to the pilgrims on different occasions during the *parikrama*.

Srijukta Kshirodasundari Dasi, mother of Srijukta Lakshminuani Ghosh of Bagnan, has borne all expenses for the installation of the Sree Bigraha of Sriman-Mahaprabhu at Sree Krishna-Chaitanya Math in Sridham Vrindavana.

Paramabhabagabat Srijukta Rajendra Mohan Pal Choudhury, Zemindar of Lobajang, bore all expenses of providing *mahaprasadam* to the assembled pilgrims for one day on their return to Sree Mathura on the conclusion of the *parikrama*.

We offer our hearty thanks to all persons who offered their help in any shape in connection with the *parikrama* of Sree Brajamandal and pray to the Supreme Lord for showering His Eternal Blessings on all by giving them the active disposition to serve Him at all time.



Shree Shree Chaitanya Bhagabat

MIDDLE PART

CHAPTER IV

(Continued from P. 158, November, 1932)

- 34 Said Viswambhar, ' It is an auspicious day
for Me ;
I have witnessed devotion to Godhead
which is the essence of the four Vedas.
- 35 "This shivering, these tears, these thunder-
ous ejaculations,—
Can these be, except by the Power Divine ?
- 36 "If one see this offer of service with one's
eyes but once,
Verily Krishna never abandons him.
- 37 "I know that thou art the Full Power of
Godhead ;
It is only by serving thee that the *jiva*
may obtain devotion to Krishna
- 38 "Thou sanctifiest the fourteen worlds ;
Thy hidden nature is inconceivable and
unapproachable.
- 39 "Where is the person who can have the
sight of thee ?
Thou art the embodied treasure of the
loving devotion of Krishna.
- 40 "One who has contact with thee for the
space of half a moment,
Suffers no ill, although he might have
committed sins without end.
- 41 "I now know that Krishna will deliver me ;
As He has occasioned this companionship
of thyself.
- 42 "I have the sight of thy feet by great good
fortune
I can have the treasure of the love of
Krishna only by serving thee".
- 43 Lord Gaurangasundara hymned Nityananda
with absorbing attention,
And without intermission.
- 44 The conversation of Nityananda and
Chaitanya was long ;
Everything was spoken by hints and it is
not known.
- 45 The Lord said, "I am afraid to ask.
From which direction hast thou come so
auspiciously ?"
- 46 Nityananda has the disposition of a child
and is most unconventional.
His words have almost the levity of a boy.
- 47 He understood the secret, ' This is the Lord
become visible
Being very humble he spoke with hands
joined in supplication.
- 48 Feeling ashamed on hearing the praise of
the Lord,
He spoke out everything clearly in illusive
words.
- 49 Nityananda said, "I have been to many a
tirtha.
I have seen all the places of Krishna, that
there be.
- 50 I could see only the place, but no Krishna.
I asked the good people.
- 51 "Why do I find all the thrones covered ?
Tell me, my brothers, whither has Krishna
gone".

(To be continued)

Ourselves

Circumambulation of the Circle of Braja :—

The General idea of the function has been supplied in the previous issue of the Journal. The route laid down in the amended programme was followed without material deviation. The itinerary found in Bhaktiratnakar was adhered to. All the sites mentioned in that work are not ordinarily visited by the circumambulators, nor can they be identified. Many of the places visited are accessible only to pedestrians with great difficulty. But the excellent arrangements, the wonderful buoyancy of spirit that was uniformly displayed by one and all of the *Parikrama* party, and above all the company of the pure devotees and their unceasing discourses, made the arduous journey a source of unmingled joy. It is not possible to afford the reader, within the space at our disposal, a detailed account of the function which lasted from the beginning of October to the middle of November. The following brief summary is offered in the hope that it will meet the approval of all lovers of the supremely lovely Realm of Braja.

Oct. 2—Editor and party arrived at Baldeo-Bilas, Muttra.

Oct. 5—Sripad Sundarananda Vidyavinode B.A., expounded the Bhagavatam at the Temple of Ashta Shakti at Brindaban on the text "*Nirritatarkhai*".

Oct. 6—Sripad Sundarananda Prabhu expounded the Bhagavatam at Lala Baba's Temple, Brindaban.

Oct. 7—His Holiness Tridandiswami Srimad Bhakti Vivek Bharati Maharaj expounded the episodes of Parikshit and Narada from the Bhagavatam at the Temple of Sree Sree Radha-Govindaji, Brindaban.

Oct. 8—His Holiness Tridandiswami Srimad Bhaktibilas Gavastinemi Maharaj lectured at Baldeo-bilas on the need of the circumambulation of Sree Braja Mandal.

Oct. 9—Circumambulation of Sree Mathuraji by the pilgrims in a vast sankirtana procession. Order of procession—*kirtan* group, Police band, led horse, *gassola* bearers, bearers of flags and garlands, *sankirtan* group, Mahaprabhu on *chaturdola*, Editor in palanquin, main *sankirtan* party in groups with musicians at intervals, ladies and children, equipages

of all varieties. Sites visited—the spot where Krishna slew Kamsa, Bishrama Ghat, Birth-site of Sree Krishna, Kamsa's prison, Temple of Adi Kesaba, etc. Discourses at Baldeo-bilas in the evening delivered by the Editor and Sannyasi Maharajas. Sir Devaprased Sarbadhikari and Lady Sarbadhikari participated in the circumambulation of Sree Mathuraji.

Oct. 10—The pilgrims visited the twenty-four *ghats* of the Yamuna. Discourses in the evening at Baldeo-bilas by Editor and Sannyasi Maharajas.

Oct. 11—The *Parikrama* started for Sree Madhuban from Baldeo-bilas at 2 o'clock in the afternoon arriving at camp before evening. Sites visited—Daravatila, etc. His Holiness Srimad Pirtha Maharaj discoursed on the local traditions in the evening at Sree Madhuban camp.*

A Dutch touring Missionary Rev. Pos with several Christian Ladies and gentlemen came for an interview with Editor when the *Parikrama* was on the point of starting from Baldeo-bilas.

Oct. 12—Talban (2 miles). Baharam Kunda. *Prasadam*—sugar and *chira*. Discourse by Srimad Bon Maharaja. Route to Talban narrow and hedged by prickly thorns. Kumbhban (3 miles). Foot-prints of Sree Krishna. Discourse by Srimad Bon Maharaj. Plenty of cards were given to the pilgrims by the *Brajabasis*. The heat was excessive and the roads were sandy. Srimad Aranya Maharaj lectured to the pilgrims in the evening. The camping arrangement was excellent in every way.

Oct. 13—Santana Kunda (4 miles) *Prasadam*—*muri*, *murki*, cards. Discourse by Srimad Bon Maharaj. Bahulaben (5 miles) was reached about 11-30. Editor gave a short discourse on *parakiya rasa* at noon. Srimad Bharati and Bon Maharajas spoke in the evening.

Oct. 14—Danji's Temple (2½ miles) was photographed by Sripad Sundarananda Prabhu. Surya Kunda (3 miles). *Prasadam* on the bank of the Kunda. Bon Maharaj related the tradition of the place. Kadamkhandi (2 miles). Sree Radha Kunda (½ mile). Camp on the bank of Sree Lalita Kunda. At noon Editor explained the second *stoka* of *Sikahastakam* to the *Brajabasis*. In the evening Editor lectured on *sambandha-tattva*.

Oct. 13—Circumambulation of Sree Radhakunda, Sree Shyamakunda and Sree Lalitakunda. The pilgrims under the lead of the Editor, after duly circumambulating and making their prostrations, seated themselves in front of the *Samadhi* of Srila Das Goswami on the bank of Sree Radha Kunda and performed the *Kirtana* by chanting the verses in adoration of Sree Radha Kunda composed by Srila Das Goswami. The *bhajan katha* of Srila Kviraj Goswami and Srila Gopal Bhatta Goswami and the site of the five pandavas were duly honoured. At noon Srijukta Urdhamanthi Prabhu offered to meet all expenses of a rich variety of *mahaprasadam* (*laddu*, *hoshuri*, etc.) which was honoured by all the *Brajabasis* of Sree Sree Radha Kunda numbering over a thousand, who were sumptuously treated to the same on the camping ground at Sree Lalita Kunda. In the evening Editor lectured on the *abhidheya tattva* stressing the need of the guidance of Sree Harahabhanavi. A party of four European ladies with a Christian Missionary paid a short visit to the Editor on the camping ground.

Oct. 16—Kusumsagarvara (1½ miles). Sree Narada Kunda (½ mile) in the heart of prickly woods. Sree Gobardhan. The pilgrims were forbidden to climb or collect the stones at Gobardhan. Kullal Kunda. Manasi Ganga. *Bhajan katha* of Srila Sanatan Goswami on the bank of the Manasi Ganga was duly circumambulated. Temple of Harideb. Editor explained the *Upadeshamrita* of Srila Rupa Goswami to the *Brajabasis*, *Pandits* of the locality and the assembled pilgrims. The *Brajabasis* were treated to *laddu prasadam* on the bank of Sree Radha Kunda. The pilgrims honoured a rich variety of *mahaprasadam* which was provided with money supplied by Srijukta Sarojini Sarker of Lohagara.

(To be concluded in the next issue)

Offering of the Peak of Food:—Sree Annakut Festival was celebrated on a big scale at the Gaudiya Math, Baghbasar (Calcutta), on the 30th October. Over 500 varieties of eatables in huge quantities were offered to Sree Sree Radha-Govindaji in commemoration of the anniversary of the worship of Sree Sree Gopalji on Mount Gobardhan instituted by Srila Madhabendra Puri in which daily offering of peaks of food was made by the people of the surrounding villages. The offered food was distributed among the people who had been waiting for obtaining a particle of the *mahaprasadam*. Pandit Sripad Haripada

Vidyaratna M.A., B.L., Bhaktisastri expounded the episodes of Srila Madhabendra Puri and the worship of Mount Gobardhan.

Sree Saraswata Gaudiya Math, Hardwar U.P.:—The foundation-stone of Sree Saraswata Gaudiya Math, the new branch of Sree Chaitanya Math in the United Provinces of Agra and Oudh, was solemnly laid by the Editor on November 4 at Hardwar on a big plot of land, gifted by Rai Sahib Dwarka Prasad, a distinguished Reis of Bijnor, situated on the principal street opposite the Post office.

Sree Rup Gaudiya Math, Allahabad:—The foundation-stone of the Lecture-Hall of Sree Rup Gaudiya Math at Allahabad was laid by His Excellency Sir William Malcolm Hailey M.A., G.C.S.I., G.C.L.E., I.C.S., Governor of the United Provinces of Agra and Oudh, on November 21. The details of this historic function will be found in another part of this issue.

Assam Vaishnava Sammilani:—Will assemble on December 29, 30 under the Presidency of Pandit Sripad Nimananda Sevattirtha, Bhaktisastri, B. Ag., B. T. at the village of Barkariha, Gauhati. The subject for the consideration of the Conference is "Vaishnava Practice".

Sree Madhva Gaudiya Math, Dacca:—The annual celebrations of Sree Madhva Gaudiya Math will take place during December 16 to January 9, 1933. The principal function comes off on January 9.

Theistic Exhibition at Dacca:—A Theistic Exhibition on a grand scale will be held at Dacca during January 6 to January 27 under the auspices of Sree Madhva Gaudiya Math. Details of the function will be duly published in our next issue. The exhibition is being organised on the plan of the previous exhibition held at Kurukshetra, Sridham Mayapur and twice at the Gaudiya Math in Baghbasar, Calcutta under the auspices of Sree Viswa-Vaishnava Raj Sabha. His Holiness Tridandiswami Srimad Bhakti Hriday Bon Moharaj has been authorised by the Editor to carry out the arrangements. The purpose of the organisers is to make the real knowledge of the Absolute Truth available to everybody by the method that is identical with the manifestation of Godhead in the Archa. The function is not to be confounded with any form of speculative representation of the Transcendence, which is condemned by the Scriptures.

Departure:—Srijukta Kunjabehari Jyotirbhusan residing in Sree Godrumadhama, a zealous servant of Sree Nadia Prakash, on October 14.

Maths associated with Shree Viswa Vaishnava Raja Sabha :

(1) Shree Chaitanya Math, (2) Kazir Samadhi-Pat, (3) Sreebas-Angana, (4) Shree Advaita-Bhavana, (5) Shree Mayapur-Yogapith, (6) Swananda Sukhada Kunja, (7) Shree Gaur Gadadhar Math, (8) Modadruma Chhatra, (9) Shree Bhagabat Asana, (10) Shree Purushottama Math, (11) Shree, Brahma Gaudiya Math, (12) Shree Sachchidananda Math, (13) Shree Gaudiya Math, Calcutta (14) Gaudiya Math : Delhi (15) Shree Madhwa Gaudiya Math, (16) Shree Gopaljiu Math, (17) Shree Gadai Gauranga Math, (18) Shree Krishna Chaitanya Math, (19) Shree Sanatan Gaudiya Math, (20) Shree Bhagabat Janananda Math, (21) Amlajora Propannasram Math (22) Shree Paramahansa Math, (23) Shree Vyas Gaudiya Math, (24) Shree Chaitanya Gaudiya Math, (25) Shree Ekayan Math, (26) Shree Rupa Gaudiya Math, (27) Brahmanpara Propannasram, (28) Shree Propannasram, Goalpara (29) Shree Jagannath Gaudiya Math, Mymensingh, (30) Gaudiya Math : Madras (31) Shree Ramananda Gaudiya Matth (32) Tridandi Gaudiya Math, (33) Dwadasha Gopal Path, (34) Saraswati Gaudiya Math.

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OR

SHREE SAJJANATOSHANI



EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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SHREE SAJJANATOSHANI

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NO. 7

The Theistic Exhibition at Dacca

THE Exhibitor's address in Bengali, which was delivered at the opening of the Theistic Exhibition at Dacca on January 6, is available to the public in the form of a nicely printed pamphlet. The address, of which the English version appears as a separate article, deals with several important aspects of this particular mode of service and it is well worth the while of all persons irrespective of caste, creed or colour to ponder over the nature of the congregational worship Divinely ordained for the Present Age.

(The worship of Sree Krishna in the visible form is not idolatry or, what

is the same thing, a speculative affair of our blundering mind. The visible *Archa* (worshipped) is the actual Descent (*Avatara*) of the Absolute to the plane of mortal vision. (The Holy Name in this analogous manner descends to the plane of the recipient aural faculty of the conditioned soul. But the Holy Name is Krishna and not any mundane Sound. The Holy Name, as articulated sound heard by the conditioned soul, is thus the *Archa* or manifestation of the worshipped Himself to the *mundane* aural faculty. The hearing and chanting of the Holy Name are also; *archana* or worship

of Descended Divinity, as practised by the novice. But as the Name *alone* is available as *Archa* for worship by the ear and tongue in the conditioned state all other forms of worship necessarily become secondary and auxilliary, specially in the present Age. *Kirtana* or vocalisation is the only substantive and sufficient mode of worship of the *Kali Yuga*. The hearing of the Name is necessary for obtaining eligibility for the performance of the chant.

The *Archa* as Icon cannot be served *independently* of the Name in the present Age. In no Age is the Icon really and fully served by any other faculty independently of the aural. In all Ages the Divine Descent is always the Transcendental Sound or the Name. In the other Ages it is Sound Who is approached by the specific modes of service ordained for each Age. In *Kali Yuga* this subsidiary method is superseded by the goal itself being ordained as method. This is not opposed to the methods prescribed for the other Ages. It is possible in the *Kali Yuga* to directly grasp the truth that there can be no *archana* unless and until the process merges into the significance of the chant of the Holy Name.

Sree Gaursundar has given us His Assurance that He descends in the *Kali Yuga* in *Three Distinct Forms viz.*, (i) in His Human Form, (ii) as the Icon,

(iii) as the Divine Sound or the Name. This may seem at first sight to be in apparent contradiction to the declaration of the Scriptures that the chant of the Holy Name is the *only* Dispensation of the *Kali Yuga*.

The service of the Holy Name is available only to the unconditioned or liberated soul. The service of the Holy Name is performed by all the faculties of the soul. The Holy Name is heard, seen, smelt, touched and uttered by the soul in the state of Grace. There is no other function for the faculties of the soul except the service of the Holy Name.

During novitiate this is not possible. The novice cannot see, smell or touch the Name. What is he then to do with these faculties? The Dispensations of all Ages require that the novice is to serve those who serve the Name with all their faculties. This is true also of the *Kali Yuga*. But it is not possible for the novice to have complete faith in the *sadhya*. He is liable to suppose that the service rendered to the *sadhya* is more or less different from service rendered to Sree Krishna. The *sadhya*, who is capable of serving Krishna independently of any Dispensation, is in a position to prescribe the specific form of *archana* to the novice in accordance with the requirements of each individual case.

The Dispensation of the Age is not

to be interpreted by the resources of empiricism. As a matter of fact Empiricism can offer no interpretation of any Dispensation that would be either real or consistent. The worship of the Icon and vocalisation of the Name becomes alike a part and parcel of the congregational chant only by their employment by the *sadhu* for the purpose of the promulgation of the real tidings of the Scriptures. But lest this self-evident proposition be opposed by the consistent mentality of empiric controversialists, Sree Gaursundar, the Original Promulgator of the congregational chant, has definitely declared that He will appear, subsequent to His Disappearance, in the Two Forms of the Icon and the Name. This also does not mean that the *sadhu* is to confine himself to any mundane form for prescribing the service of Krishna to the novice.

The idolatrous instinct is natural to the conditioned state. There is no wonder, therefore, that attempts should be made to offer the idolatrous interpretation of the Dispensation of the present Age. This is done by persons who are unfit for the due performance of *archana*. Those who are not eligible for novitiate should not presume to take upon themselves the self-imposed task of dictating the duty to the *sadhu*. Those empiricists, who set up as authorities of the interpretation of the Scriptures, are

divided into the two groups of Iconographers and Iconoclasts. The *sadhu* is able to bring about the Descent of Krishna in the visible form of the Holy Icon for correcting the aberrations of the mundane aural, ocular and dermal functions of the conditioned state.

The worship of the Icon is known as *archana*. But as a matter of fact *archana* is not available till the worshipper has had some dim realisation of the Nature of Transcendence. It is this realisation that supplies the substantive basis of the real faith of the novice, without which it is not possible to understand at all one's connection with the worshipped. *Archana* cannot be performed by the resources of empiricism. Any attempt to perform *archana* by the mere force of traditional habit or empiric argument would amount to the practice of the very worst form of offence against the Divinity, viz., 'Idolatry'. Says the *Shastra*, 'There cannot be a worse blasphemy against Vishnu than to think that His Form is mundane'. Empiric conceptions regarding Godhead are as much mundane as the forms of clay that are worshipped by the idolatrous worshipper of mundane images. The worshipper of an idea is no less idolatrous than the worshipper of stocks and stones. Neither of them are eligible for the *archana* of the Holy Icon.

The mercy of the *sadhu* can alone

inspire the right faith in the transcendental nature of the worship of the *Archa*. The mercy of the *sadhu* produces such faith by effecting the abrogation of all ideas and principles of conduct that are manufactured by the ignorant mind for the worship of Godhead, but which are really tissues of delusions. The sight of the transcendental personality of the *sadhu* produces intuitive faith in the transcendence of his activities. A person who is favoured by the real sight of the Vaishnava is automatically relieved from the necessity of idolatrous speculations and performances that are practised in the name of worship of Godhead all over the world by persons who are disposed to rely on the resources of their mundane faculties.

But *archana* is not to be confounded with *bhajana*. *Kirtana* that is performed by the *sadhu* is *bhajana*. All the activities of the Paramahansa are on the level of the *kirtana* of the Name. But the conditioned soul has no faculty by which he can realise the nature of the *kirtana* of the Name that is practised by the Paramahansa. Neither is the performer of *archana* in a position to understand the ways of the Paramahansa. But the performer of *archana* understands the necessity of worshipping the Icon under the absolute direction of the Paramahansa. He is in a position to do so because he knows truly that transcendence is located beyond

the scope of his faculties. It is not till the performer of *archana* is fully liberated from the domination of the deluding function of the mundane faculties of the conditioned state by the continuing mercy of the *sadhu* that he is enabled by the same agency to obtain access to *bhajana* or transcendental service on the fully cognisable plane of the Absolute.

Sree Gaursundar did not teach nor practise the *archana* of the Name. The performance of the *archana* of the Name is not available till Sree Krishna is pleased to manifest His Descent as the Name in the form that is audible to the mundane faculty. This Descent of the Name as *Archa* has been brought about by the mercy of the Acharyyas and in an elaborate manner by the organisers of the Theistic Exhibition at Dacca in pursuance of those activities of the Acharyyas. Sree Gaursundar by His word and career made the service of the Name available to the aural faculty of all persons without exception. Those who received His mercy were most fortunate and were in a position to pass it on to others.

After His Disappearance the *Archa* and Name appeared on the mundane plane. The Name could now be taken by any and every person. The *Archa* was equally available to the worshipper. This Divine Sanction does not abrogate the function of the *sadhu* as the

unconditional guide of all spiritual activities. It only points to the incomprehensible direction of his transcendental activities. The Exhibition is, therefore, explained and thereby fulfilled by the vocal activity of the *sadhu*. It is calculated to lead up to faith in the transcendental nature of the devotee of Krishna. It is not a hypothetical performance like the exposition of the teaching of the *shastras* by those who are not on the plane of *bhajana*. It is part and parcel of the *bhajana* of the *bona fide sadhu* who is in direct touch with the Divinity through the unbroken line of the Acharyyas.

Kirtana incorporates the process of *archana*. *Archana*, leading up to *kirtana* on its plane of *bhajana*, expands itself into the provisions for the teaching of the novice that are made by the *sadhu*, as his subsidiary function, by the Will of Krishna. The deliverance of conditioned souls is not the only, nor, the primary, significance of the activities of the *sadhu*. It is auxilliary and secondary. The *sadhu* is constantly engaged in performing the *kirtana* of Krishna on the transcendental plane of *bhajana*. Why he chooses to incorporate conditioned souls as ingredients of his *bhajana*, is a proposition that admits of no answer except the assurance of the Scriptures. Its real significance is open only to the view of persons who are placed on the transcendental level of

the *sadhu*. The dimmest reflection of the truth reveals itself to the loyal servants of the *sadhu*. This is the reward of those conditioned souls who join in these performances by their innate tendency for the unconditional service of the Absolute.

Kirtana, on the plane of *bhajana*, has been made available by the causeless Mercy of the Supreme Lord Himself to the wrangling atheists of this controversial Age. *Kirtana* should not be supposed to be identical with any limited mundane performance, although it mercifully manifests itself to the aural faculty of the conditioned state. The real nature of the function is to be approached by carefully pondering over the transcendental meaning of the actual utterances of the *sadhu*. It is imperatively necessary to do this as the *kirtana* of Krishna is alone capable of reconciling and explaining the apparent differences of the modes of worship enjoined by the revealed Scriptures of the world. The attainment of the function of *kirtana* on the level of *bhajana* will then be realised as being both the fulfilment as well as the method of all spiritual endeavour laid down in the Scriptures.

The Editor delivered His address on the occasion of the opening of the Theistic Exhibition at Dacca in order to put himself and His audience into the line of succession of the Acharyyas by the invocation of

the Divine Transcendental Sound, in his office of the servant of the Acharyyas. It is necessary to direct the attention of all to the words spoken on that occasion in

the hope that by such co-operation the Truth might be induced to reveal His Transcendental Form by clearing up all current misconceptions.

Address by the Exhibitor

(At the opening of the Dacca Exhibition on Jan. 6, 1933)

(THE FOLLOWING IS THE ENGLISH RENDERING OF THE SPEECH DELIVERED BY THE EDITOR IN BENGALI ON THE OCCASION OF THE OPENING OF THE THEISTIC EXHIBITION AT Dacca ON JANUARY 6, 1933).

THE Exhibitor is required to carry out a mandate in His office as organiser of the show. This is imperative for representing any and every detail of the activities of those who serve Sree Krishna by employing their days in unlimited activities on Krishna's account. For this purpose we pray for the Mercy of the Lord of the Gaudiyas, Who is the singular Object of meditation of all seekers of the *summum bonum*. Let the language by which His facsimile Srita Swarup Damodar attracted His Mercy do duty in our case as the opening prayer of the function

'May Thy overflowing non-evil-producing Mercy, Thou Ocean of Mercy Sree Chaitanya, be aroused towards me, by dint of its qualities that easily blow off all the dust particles of sorrow, are completely transparent, in which is

manifest the all-encompassing supreme bliss, on whose appearance all wranglings over the Scriptures are concluded, which promote the madness of the heart by showering the tasty quality of mellowness, whose function of promoting the perennial natural flow of devotion ever ensures the balance of temperament and which mark the limit of the most exquisite deliciousness.

We are unable to understand what is beneficial or harmful by our own unaided judgment. This is so because we have a very distorted impression of the knowledge of our duty by the Reality, due to the want of all knowledge of the Entity Himself and because of our uncertainty as regards what we really desire. These defects make us quite helpless in choosing the right course of our activities. At such a

crisis we have no other duty but to follow the adviser who sets by his own ideal conduct the example to be followed, for getting rid of all our wants and dangers.

This world is full of good and evil. In our quest of the desideratum we, therefore, seek to find the best, to discard the worst, to follow the really desirable course, to eschew the undesirable path, to pray for our well-being, to give up what is harmful, etc. The evidence of the existence of such mentality is observable at times even in lower animals who are possessed of judgment of a crude type. As beggars for gifts from their giver we pray for the good, the best, the higher state, or well-being. We cannot regard as miserly or wanting in unstinted liberality and magnanimity the giver of mercy that does not produce our eternal harm. Realising him to be endowed with the nature of the veritable 'ocean of mercy' we abstain from praying to him for any gift that is productive of undesirable consequences. We know that by our success in obtaining the gift of our prayer from any pseudo-preceptor we are inevitably liable to be overtaken by dangers due to the ignorance of the giver of such gift. It is this conviction that leads us to pray for the primary gift of the Cognisant Autocratic Entity, the Form of the Truth, instead of His secondary alms overlaid with delusion.

Anything obtained as alms by begging is termed '*bhāikshya*'. We may procure '*bhāikshya*' in one of five different ways. The '*bhāikshya*' of the nature of honey gathered by the bee *madhukara* is the highest of all forms of alms, (*madhukara bhāikshya*). In the order of precedence, in immediate succession to *madhukarabhāikshya*, we have to consider the forms of '*asamklipta*', '*prapranita*', '*ayachita*', and '*tatkalikopapanna*' *bhāikshyas* respectively.

'*Asamklipta*' *bhāikshya* may be defined as alms that is altogether uncertain. *Prapranita* is alms obtained in fulfilment of precedent definite hopes. *Ayachita* alms is obtained without begging and *tatkalikopapanna bhāikshya* is alms which is forthcoming at the moment when its want is actually experienced. Although all these five modes of procuring alms by begging are open to us, may our begging function have only the supreme excellence of *madhukara bhāikshya*.

At present our position is enriched by the process of obtaining supplies of three kinds of alms. We stand in need of enrichment of our mental faculty, for supplying our want of knowledge and experience. But we are also in a position to understand the necessity of procuring bodily and vocal alms.

In our present state of existence the aggregate of the begging endeavours of the five cognitive sense-organs procures

the supply of our mental aims. The gross and subtle forms of both bodily and vocal aims require to be approved by the mental supply. Our supply of mental aims in exercise of the office of such controller takes into its consideration the respective claims of good and pleasant. For this end it becomes the one thing needful to pray for the non-evil-producing Mercy from the Ocean of Mercy. The heart of man subject to the triple misery is weighed down with sorrow. This sorrow is like the accumulated heap of dust. The Grace of that Ocean of Mercy Whose non-evil-producing kindness dissipates with ease the accumulated refuse heap of the triple misery, like the wind blowing away the dust heap, should be the only object of our prayers. After the dust heap is blown away the sky of the heart becomes perfectly clear. Thereafter the breeze, carrying on its wings the choicest odours, accomplishes the primary purpose of our activities. Although we can but pray for the abrogation of the absence of joy, the self-delight of the soul promotes the state of positive supreme bliss.

Even when our uncultured stock is augmented by the agency of knowledge born of the senses, mutually antagonistic modes of culture tend to increase our troubles. We are compelled to consider what propositions of our opponents are to be accepted and which are

to be rejected. But the very attempt to solve this difficulty adds to our distraction. May the Ocean of Mercy bless us by His dispensation of that non-evil-producing Mercy which promotes loving relationship among the contending principles of the differing modes of teaching of the diverse schools of our teachers.

There is no element of hostile contentiousness in the Unitary Knowledge. It gives us constant attachment to Godhead and brings about the manifestation of the Real Truth. By this means it does not merely ensure the peace of our troubled heart but floods it with the supreme bliss. We are apt to adopt as wholesome and perfect certain principles in lieu of real existence, cognition and bliss, due to the prevalence of the element of mutual hostile rivalry among the triple qualities of *rajas* (mundane active principle), *sattva* (mundane manifestive principle) and *tamas* (mundane nihilistic principle). The principles thus adopted give rise to the desire for what is not proper in the act of combating the operation of the other principles born of the senses. This results in the state of greater restlessness of the heart by our activities being given different directions by our unbridled wishes. Sometimes inertia, making its appearance as the opposing principle of sensuous activity, offers itself under the deceptive garb of the peace that is sought.

It is impatience that is detected in such temporary oscillating mood. It is the unbridled passion of the ineligible for the usurpation of a superior status. The line of thought that seeks to consolidate one's foothold in such position or to utilize it in any other way, degenerates into the endeavour for effecting the merging into one of the specifications of knowledge, knowable and knower. It is under the lead of such impression that we welcome the line of undifferential thought in order by its means to get rid of the pressure of the sensuous urge, for good. As soon as we are liable to welcome failure in the shape of the proposal to eliminate all specification as between the subjective nature of the entity and its relation of affinity to or alienation from other entities, being tempted by the ambition of the attainment of an imaginary superior status, the judgment that seeks to serve the real Truth is engulfed in the strong current of the aptitude for the worship of one's own false ego. At times the irrespressible, violent, sensuous desire builds magnificent edifices in the mental realms of fancy and runs at headlong speed after the will-o-wisps. Some times infatuated by the tempting odours of the 'sky-flowers' in the shape of *Hatha-Yoga* and *Raja Yoga*, etc., that pertain to the adulterated condition, we learn to neglect devotion to Godhead which is the eternal aptitude of the soul.

In order to be enabled to get rid of these three kinds of misjudgment it is necessary to walk in the path of the perfect good by seeking a real footing in the eternal aptitude of the soul. The very moment that our intelligence is rendered inert by considerations of desirability we place ourselves more or less in the hands of our false self by getting dissociated from the eternal aptitude of the soul i. e. from the real knowledge of the self, as the result of improperly mixing up the eternal aptitude of the soul with non-eternal considerations. It is true that we necessarily discard the fruits of our labours when we happen to be relieved of the aptitude of enjoyment of the fruits of our activities. But the same abnegation of the fruits of our works in its turn hurls us once more to the bottom from the high summit. Left without support we welcome self-conceit by cherishing the desire for mastery. This deprives us of the Mercy of the Real Truth and causes the mentality that fancies the mundane entities of this perishable world as our saviours.

When we discover that these entities are powerless to fulfil our eternal desires we are at once attracted by the chance of adopting some other course. As soon as the different eclipsing factors, viz., thirst for evil, good works and empiric knowledge and permutations and combinations

of these, breed in us despair by the operation of the faculty that distinguishes between the eternal and the temporary, we make the attempt in right earnest for obtaining the help of the supporting entity (*Ashraya*). As soon as our desire for the attainment of the desideratum is able to find the satisfactory solution of our innate sense of rational and non-rational, eternal and non-eternal, bliss and non-bliss, it reaches the unitary position by joining hands with the desire for well-being. This is the state of unadulterated devotion (*bhakti*), or serving aptitude. When this aptitude of the soul, free from all evil desire and uneclipsed by empiric knowledge, utilitarian work, etc, engages itself in the submissive service of the Substantive Entity Who is the Prime Attractor, replete with the eternal full knowledge and continuous bliss, the triple mundane quality of this world, characterised by the relationship of mutual repulsion, is rendered incapable of lording it over us. It is only then that the eternal serving aptitude of our souls, or our worship, is properly offered so as to be fit for the acceptance of the worshipped. We are then in a position to be disinterested spectators of the performances of differing mentalities.

We no longer feel attracted towards the worship of Brahma, the tutelary deity of the realm of mundane initiative, by those who are employed in the utilitarian activities of this work-a-day world for earning the profits of their labours. Neither do we experience any identity of interest with the worship of Rudradeva, the object of adoration of those desirous of relief from the sensuous urge, calculated to bring about the cessation of the state of misery by inertia generated by the eternal indifferential materialistic mood that manifests itself after the demolition of the twin gross and subtle material constructions by the abolition of all passing desires effected by such worship. The careful consideration of the extent of success in the attainment of the desideratum by those modes of worship, which now becomes possible, makes us change the course of our expedition from these directions and also dissipates the conditional aptitude on which they rely for their continuance, which makes its appearance along with the proposal of uprooting the triple eternal function embodying the principles of existence, cognition and bliss, based upon the groundless assumption that an entity devoid of power is the substantive Reality.

(To be continued)

Gandhiji's Ten Questions

Questions :—

1. Define untouchability according to the Shastras.

2. Can the definition of the untouchables given in the Shastras be applied to the so-called untouchables of the present day ?

3. What are the restrictions imposed by the Shastras on the untouchables ?

4. Can an individual be free from untouchability in his own life time ?

5. What are the injunctions of the Shastras regarding the behaviour of the touchables towards the untouchables ?

6. Under what circumstances will the Shastras permit temple entry by untouchables ?

7. What are the Shastras ?

8. How is the authoritativeness of the Shastras to be proved ?

9. How are the differences arising over the definitions or interpretations of the Shastras to be decided ?

10. What are your conclusions ?

The answer :—

(1) In various texts of the spiritual *Smritis*, which contain the regulations that apply to the external conduct of persons desirous of attaining the life of service of Godhead, all intimate association with persons, who are openly hostile

to the Scriptures or who neglect to obey the injunctions of the Shastras commanding all persons to lead the pure (*svattika*) life prescribed for the *Brahmanas* and their dependants, is categorically forbidden. This prohibition does not include association that is strictly necessary for secular purposes in conformity with the spiritual end. Nor does it imply that any person is to be looked down upon or disrespected. Intimate association is defined as consisting of giving and taking presents, eating and feeding, hearing and telling secrets. Gandhiji has consciously or unconsciously borrowed the idea of non-violent non-co-operation from these very texts of the *Shastras* but with this all-important difference that the *Shastras* reserve its application solely to the spiritual purpose. There are also *Smritis* for the regulation of purely secular affairs which also contain taboos and restrictions which are the outcome of racial, cultural or historical causes. But the spiritual *Smritis* subordinate all such interests to the spiritual purpose.

In regard to the performance of *archana* or ritualistic worship the spiritual *Smritis* also prescribe sundry restrictions. The *Archa* (Icon) must

not be worshipped by a non-Brahmana i.e., by any one who has no real knowledge of Godhead. Such knowledge is available to all persons who are prepared to submit to the necessary training enjoined by the spiritual *Smritis* upon the novice under the unconditional direction of the *bonafide* spiritual guide (*sat guru*). For the same reason those who have no real faith in the spiritual nature of the worshippers or the *Archa* are forbidden to have a sight of the Icon. The worshipper may permit any one to have a sight of the *Archa* who has any real faith or, at any rate, who is not deliberately opposed to the *Archa*, the authority of the Scriptures and of the Brahmanas. This has its bearing on the issue of temple entry by untouchables and touchables alike, although not in the sense in which the question now-a-days presents itself to the mercenary priests on the one hand and the demos, empiricists and social and political reformers on the other. But the reform of the present abnormal state of affairs in the temples is not likely to be expedited by the practical abolition of the Shastric institution by the acceptance of any proposal in the form in which it is likely to emanate from the leaders of the demos. The saner course would be to allow sufficient time for the people to ponder over the real meaning of the mode of worship of Godhead by the method of *archana*

revealed by the *Shastras* by trying to enlist for the cause all the resources of dispassionate judgment of the best minds. The Harmonist has been trying to place the issue before the whole world through the medium of the English language in a rationalistic form within the narrow limits that the method is at all applicable to the Absolute.

(2) The so-called untouchables of the present day are groups of people who lie on the fringe of the orthodox Hindu society as the result of cultural and historical causes. It is a matter for the consideration of the nation whether it is time to admit them on a footing of social equality on the ground that the causes of keeping aloof from them have ceased to exist. It is a mistake to confound the regulations of the secular *smritis* for religious sanction. The so-called Hindu religion that is current at the present day is a purely secular affair with a plausible spiritual background improvised by the unscrupulous ingenuity of the propounders of the main philosophical systems of this country which were primarily intended for bringing the secular arrangement under the sanction of the shastric regulations. But the gulf between secular and spiritual is never bridged over by overlooking or explaining away its existence as has been attempted by the empiric philosophers in this country

and elsewhere. The point of view of the Indian Philosophers is so far admissible that no secular arrangement should be acceptable to the race that is opposed to its spiritual requirements. The theistic interpreters of the Vedanta from Sree Ramanuja onwards have provided the real philosophical background of the ritualistic worship enjoined by the spiritual *Shastras*. The Career and Teaching of Lord Chaitanya complete the arch of transcendental philosophy that spans the otherwise impassable gulf separating this world from the realm of the Absolute.

(3) The nature of the restrictions, which are imposed by the *Shastras* on one's intercourse with the opponents of the *Shastras*, may be described as non-violent spiritual non-co-operation in every affair. All intimate mixing with such people for any purpose whatever must be avoided on principle. But this is to be done in such a way as not to hurt the worldly susceptibilities of any person or group. All worldly honour is to be paid where it is due by the standard of conduct established by general usage and legislation or is approved by the political guardians of secular society, unless it is found to be actually opposed to practices enjoined by the *Shastras*. In case there is actual *Shastric* ground for non-compliance the method of strictly non-violent non-co-operation should be followed by those

who desire to obey the spirit of the *Shastras*. It may not be superfluous to add that spiritual living is impossible unless one is prepared to conduct oneself as the inferior of all other entities. Those alone who are exclusive servants of the Absolute Truth, are really in a position to pay full honour to all entities. Non-co-operation with the vagaries of the mind and body is due to the most profound respect for and faith in the superiority of every entity to oneself. The mind and body are the external casings and the cause of all disruptive differences. It is their nature to lead the soul away from the path of service to that of unnatural domination. It is necessary to steer clear of the dangers of imperialism on the one hand as well as of neutrality or equality on the other, the last term denoting approximately the modern democratic ideal. The real principle to be adopted is one of unconditional reverence for all entities by the realisation and exclusive practice of the whole-time service of the Absolute Truth. All entities are properly and fully served by the exclusive service of the Absolute. Any secular institution that is opposed to the realisation of this true end must be non-co-operated with in the spirit of perfect loyalty to the eternal interests of all entities. These genuine attitude of unreserved service of all entities is implied in the whole-time spiritual

service of the Absolute in the form of *archana*. There can be no 'untouchables' in this method.

(4) Every one is free to serve the Absolute. The body and mind counsel the soul, who is inclined to be disloyal, to try to be master in his own right. The Absolute is the only Master and all souls are His eternal servants. The servants of one's Master are also one's masters in as much as they represent and carry out the wishes of the Master. It is possible for every person to attain to the eligibility of the Transcendental Service of the Absolute by candid and unreserved submissive listening to the words of the *bona fide* teacher of the Truth. Insincerity of disposition can alone prevent a person from recognising the *bona fide* agent of the Absolute who is the only proper teacher of the Truth.

(5) The injunctions of the spiritual *smritis* regarding proper conduct towards the opponents of the *Shastras* have been codified in Sree Haribhakti-vilas by Sree Gopalbhatta Goswami by command of Lord Sree Chaitanya. But they cannot be properly understood or practised except by submitting to be enlightened regarding the nature of one's own self by a course of spiritual pupilage under the *bona fide* teacher of the Absolute. The ordinary restrictions to be observed towards atheists are in regard to the six kinds of intimate relationship viz., giving and

taking presents, eating with and feeding another person and hearing and telling the secrets to one another. These together with the specific restrictions that relate to performance of the ritualistic worship of the *Archa* (Icon) are observed by the Vaishnavas in their behaviour towards all declared atheists.

(6) Entry into the Temple of Vishnu is allowable only to the worshippers of Vishnu. Vishnu is not a name concocted by the imagination of men. The Transcendental Name of Vishnu is identical with Himself. Vishnu is the only Godhead, the Absolute Person. The worshippers of the Name, Form, Quality, Activity and Servitors of Vishnu are the only worshippers of Godhead. The spontaneous service of Vishnu is eternally open to all souls by the Grace of the Absolute. Those who do not wish to worship Vishnu are automatically expelled from the transcendental plane of His worship and find their congenial occupations on this mundane plane. They are able to practise these occupations by means of their physical bodies and minds which are given them for this purpose by the Deluding Potency of Vishnu. The worldly occupations consist of the endeavour for supplying the wants of the body and mind by the method of open and concealed hostility to the similar bodies and minds of other entities. It is this pre-occupation with

the malicious activities of the mundane plane that prevents the conditioned soul from entertaining any effective desire for attaining to the knowledge of the real state of things. The Temple of Vishnu is no entity of the mundane plane and is inaccessible to the conditioned soul whether touchable or untouchable. (The *Archa* of Vishnu, the Temple of Vishnu, the worshipper of Vishnu, the worship of Vishnu are all transcendental entities.) Vishnu alone can admit the soul to the presence of these entities. The method by which the service of Vishnu is attainable by conditioned souls is made known to the people of this world by the transcendental agents of Vishnu who are the only real teachers of the eternal function of all souls revealed by the spiritual Scriptures. Those who are disposed to listen to the words of the *bona fide* teachers of the Absolute with faith and submission may be led thereby to submit to be enlightened by actually undergoing the necessary course of spiritual pupilage under the unconditional direction of the *bonafide* spiritual guide (*Sat Guru*). Only those persons, who are imparted *diksha* i. e., spiritual enlightenment by the *bona fide* spiritual guide, become thereby eligible under his continuing direction to entry into the Temple of Vishnu for the purpose of worship. His worship is open to all persons on the above conditions.) The

Scriptures forbid the separate worship of the other gods, who are servants of Vishnu, as being derogatory to the dignity of the worship of Vishnu, the sole Object of all worship. The other gods should be honoured as servants of Vishnu, but must not be worshipped as Godhead.

(7) The *Shastras* are of various kinds. The spiritual *Shastras* are the only revealed Scriptures. They are—Rig, Yajur, Sama and Atharva Vedas, the Mahabharata, the original Ramayana, the Pancharatra and all works that follow them. All other books are not only not *Shastras* but constitute the positive wrong track. The *Shashtra* is so-called because He cannot be challenged, being the revealed Word of Godhead. He can be understood only by the method of obeying the real meaning of the injunctions to be learnt from the *bona fide* teacher by the method that is laid down in the *Shashtra*. The empiric study and teaching of the spiritual *Shastras* by those who suppose them to be on a par with books written by empiricists, are strictly forbidden by the *Shastras*.

(8) The authoritativeness of the *Shastras* cannot be proved by the empiric method in which the consensus of the testimony of the senses is assumed to establish the truth of a proposition regarding any mundane occurrence. The Absolute is located beyond the

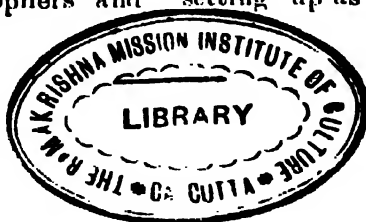
scope of the human senses and so the testimony of the senses, on which the empiricists rely, is not available for finding the Absolute. The Absolute reveals Himself to the senses of the soul by counteracting the opposition of the superimposed preventing apparatus of the physical senses. The Transcendental Sound appearing on the lips of His devotee has power of making Himself heard by the ear of the soul. Those persons who are privileged to hear the Transcendental Sound alone possess the knowledge of the Reality which is the only true knowledge. These persons are able to convey the Truth to conditioned souls by the process of oral communication. The *Shastras*, which are symbolised records of the Transcendental Sound, are not intelligible till the contents are heard in the form of articulated sound from the lips of self-realised souls. This is the one process of the Descent of the Absolute to this mundane plane. This process is part of the Vedic Revelation. There is no other method for approaching the Absolute. This negative testimony to the authoritative character of the Scriptural Records is in keeping with the requirements of empiric judgment. To this is to be added the positive testimony of a long series of self-realised souls who have attained spiritual enlightenment by following the Scriptural method. The more one devotes his

unbiased attention to the arguments and recorded experience of this large number of pure souls the balance of probability is discovered to lie towards convinced faith in the authoritative character of the Scriptures and their being identical with the Word Who is God. It is only by submissive enquiry for the purpose of offering one's unconditional and exclusive service to the Mercy of the Absolute requires to be solicited. Empiric arrogance is akin to the ridiculous, immoral, ungrateful, irrational attitude of the grain of sand on the sea-shore aspiring to carry in its pores the great ocean whose tiny constituent it is. It is lack of humility before the Absolute that is responsible for our being saddled with the paraphernalia of the conditioned state for the elaborate display of our self-elected folly. The *Shastras* are identical with the Master and reserve the right of being not exposed to the limited mentality of man if He is approached by the challenging empiric mood. Godhead is Autocrat and His Authority is above all challenge. His Own Word is His sole testimony. Spiritual enlightenment is a matter of Grace, not of right. To realise that this must be so is the only proof of the possession of real sincerity of disposition. But such disposition towards the Absolute is also the gift of the causeless Mercy of the Absolute Himself.

(9) There are no disruptive differences on the spiritual plane where the Absolute is eternally self-manifest to the uneclipsed cognition of the infinity of His servitors. Those interpretations that deviate from the line of vision of the Absolute produce discord and multiply differences only among those who are wanting in real sincerity of the unconditional serving disposition. The only way in which the doubts and difficulties of a conditioned soul may be removed is patient and loyal solicitation of the causeless Mercy of the Absolute for removing one's duplicity and irrational arrogance. The Word of the teacher of the Absolute Truth is truer than the Earth and the Heavens and has to be received as such if His true meaning is to be realised. This is the teaching of all the revealed Scriptures. Worldly knowledge is not a help but is often a positive hindrance in the quest of the Absolute. Neither is the Absolute to be found by discarding the right use of one's cognitive faculty. No referendum to any number of unenlightened souls can help a person or community to obtain the sight of Godhead.

(10) The Absolute cannot be known by any methods of aspiring endeavour that are familiar to philosophers and

scientists who meddle with physical Nature. The only method is to wait for the Agent of the Absolute to take the initiative and to pray to be able to recognise him when he actually does appear on this mundane plane. The Agent of the Absolute can alone remove our ignorance of the Truth Who is eternally revealed to this world by the spiritual *Shastras* in the Form of the Transcendental Word. The Agent of the Absolute will announce himself to whom-so-ever the Absolute is pleased causelessly to manifest Himself. Those who do not obtain His Mercy are the only unfortunate persons. But those who are prepared to hope and wait for the Pleasure of the Absolute are well-advised and will one day obtain His causeless Mercy as promised by the *Shastras*. External appearances are always deceptive and the Agent of the Absolute is likely to appear in the form that is least likely to appeal to the judgment of conditioned souls. It is necessary to keep the mind fully open to be enabled to recognise the Agent of the Absolute under whatever external form he may choose to manifest his appearance to our erring vision. Till one has been actually favoured by the Mercy of the Absolute one must abstain from setting up as a preacher of the Truth.



Sree Prataparudradeva

(KING PRATAPARUDRADEVA A.C. 1497—d. 1540. INHERITED FROM HIS FATHER SREE PURUSOTTAMDEVA, AN EMPIRE EXTENDING FROM THE HUGHLY AND MIDNAPUR DISTRICTS OF BENGAL TO THE GUNTUR DISTRICT IN MADRAS PRESIDENCY.

HE WAS THE CONTEMPORARY OF KRISHNADEVARAI, THE GREATEST KING OF VIJAYANAGAR, AND OF SULTAN ALAUDDIN HUSSEN SHAH, THE GREATEST OF THE INDEPENDENT SULTANS OF BENGAL, AGAINST THE FIERCE ASSAULTS OF BOTH OF WHOM HE WAS ABLE TO PRESERVE HIS EXTENSIVE EMPIRE IN TACT)

SREE Prataparudradeva was reigning in Orissa at the time when, in 1510 A.D., Sree Krishna Chaitanya, then in His twenty-fifth year came to Puri immediately after His acceptance of *Sannyas* (renunciation). On His arrival at Puri Sree Chaitanya met Vasudeva Sarbabhauma, the greatest Vedantic scholar of that time, to whom He was pleased to reveal His Divine Personality. Sree Chaitanya then set out on His pilgrimage to South India.

These wonderful tidings soon reached the ears of King Prataparudra who thereupon summoned Vasudeva Sarbabhauma to the royal presence at Cuttack in order to receive from him definite and authentic information regarding Sree Chaitanya.

The meeting of King Prataparudra with Vasudeva Sarbabhauma is thus described in Sree Chaitanya-charitamrita. "The King after making his

obesience to Sarbabhauma offered him a seat as his respected guest. He then questioned him about Mahaprabhu. "I hear that a great person has come to your house from Gauda, who is very merciful. All persons say that he has been very merciful to you. Be so kind as to enable me to have a sight of him". Bhatta said, "All that you have heard is true. But it is not possible for you to see him. He is a *sannyasin* living in seclusion. He never sees a king even in his dream. Yet I might have made you see him by some means or other. But He has recently gone to the South". The King said, "Why did he go away from Jagannath"? Bhatta replied, "This is one kind of the transcendental activity practised by the saints. They journey to the *tirthas* in order to sanctify them and to deliver worldly persons under such pretext. So says *Sreemad Bhagavatam*, "The highest devotees

like yourself are themselves the real *tirthas*. They sanctify the *tirthas* polluted by the sins of worldly people, by the purifying power of Godhead Who ever dwells in their hearts". Such is the invariable nature of the Vaishnavas. But Sree Chaitanya is not a *jiva* (individual soul), but Absolute Godhead Himself". The King said, "How could you then agree to let him go? Why did you not try to make him stay by falling at His Feet?" Bhattacharyya said, "He is Godhead Himself and His Own Master, the Same as Sree Krishna. He is not to be controlled by any other person. But yet I tried my best to make Him stay. I did not succeed, as Godhead is His own Master". The King said, "Bhatta, you are the greatest among the learned. I believe it to be true that He is Krishna, as you say so. If He appears to come to this side again I would like to see Him once to bless my eyes". Bhattacharyya said, "He will come back before long. We shall have to provide a place for His residence which must be a secluded one. Could you let me have for this purpose a suitable place close to Jagannath and yet solitary?" The King said, "Exactly such is the house of Kashi Misra. It is close to Jagannath and is extremely secluded"

After this conversation King Prataparudra waited for the return of Sree Chaitanya from the South in a state of

great suspense. Sree Chaitanya met Rai Ramananda on the bank of the Godavari. Rai Ramananda was the Governor of King Prataparudra in charge of the Godavari Province. Rai Ramananda received the Mercy of the Lord and was very anxious to accompany Him. But Sree Chaitanya bade him wait for His return from the South. On His return journey the Lord again met Rai Ramananda and commanded him to join Him at Puri, giving up the service of the King. Rai Ramananda accordingly came up to Cuttack for obtaining the necessary permission of the King for laying down his office.

Meanwhile the Lord returned to Puri by way of Alalmath. At the very first opportunity Sarbabhauma laid the case of the King before the Lord. Let me quote again the words of Sree Chaitanya-charitamrita. "One day Sarbabhauma said to the Lord, I wish to make submission touching a certain matter, if the Lord says that I may do so without fear". The Lord said, "Speak on and have no fear. I shall do as you say if it is proper, but not if it is otherwise". Sarbabhauma said, "King Prataparudra is in a state of great anxiety. He wishes to meet Yourself". The Lord puts His hand to His ears and recited the Name of Narayan, "How, indeed, could Sarbabhauma make such an improper proposal? I am a recluse *Sannyasin*. For Me to see the King is like seeing a

woman, that is like swallowing poison. *'For a person, who has set his face towards the service of Godhead being desirous of having nothing on his own account and hoping to get across the Ocean of this mundane world, to meet a worldly person or a woman is far, far worse alas! than even the swallowing of poison'*. Sarbabhauma said, "What You say is true. But the King is servant of Jagannath and a devotee of the highest order". The Lord said, yet the King has the form of the deadly serpent. One's mind is polluted by the touch of a female form made of wood. *'Just at the sight of the serpent or its form causes mental perturbation the very sight of the form of the female or of the worldly person is a cause for alarm.'* Let not such a proposal come out of your lips again. If you say so again you will see Me no more at this place". Sarbabhauma was struck with a great fear and returned home in a state of great anxiety."

Meanwhile Rai Ramananda had returned to Cuttack and from there he now came to Puri in the train of King Prataparudra. Rai at once made his way to the Lord. The meeting is thus described in Sree Chaitanya charitamrita. "The Rai made his obeisance and the Lord at once clasped him in His Embrace. Both began to cry under the influence of love. On beholding such affectionate conduct of the Lord

towards Rai the minds of all the devotees were filled with exquisite wonder. Rai said, "I told the King of Your Command. By reason of Your Command the King at once freed me from the concerns of this world. I said, I am unable to perform any worldly work. If you are pleased to order I would like to stay at the Feet of Chaitanya. On hearing Your Name the King was very much pleased. He at once rose from his seat and embraced me. At the very Sound of Your Name he was overpowered with great love and, taking me by the hand, gave expression to his extraordinary affection. "The salary that you receive remains yours. Serve the Feet of Chaitanya, being free from all anxiety. I indeed, am most vile, unfit to have the Sight of Him. He who serves Him attains the only object of life. He is Supremely Merciful. He is the Son of the Chief of Braja. He will surely show Himself to me in some other birth". Indeed, I have not a particle of the intense longing of love for You that I found in the King". The Lord said, "You are the premier devotee of Krishna. He, indeed, is most fortunate who loves you. Krishna will accept the King for his goodness in loving you. *'O Partha, those are not My devotees who are devoted to Me. Those are My best devotees who are attached to My devotees'. Esteeming My service, prostrations to Me with all limbs, to*

worship My devotee with greater honour than Myself, to realise the quality of My devotee in every entity, to employ all limbs for Myself, to speak My Praise with the voice, to surrender the mind to Me and to give up all lust, these are the characteristics of My devotee'. 'Devi. the worship of Vishnu is superior to that of all entities. The worship of His devotees is superior to His worship'. 'The service of those servants of Krishna walking in the path of the Absolute on which the God of gods Janardana is sung eternally is not attainable to persons who have not practised sufficient self-denying activities'.

On his arrival at Puri the King immediately sent for Sarbabhauma. After making his obeisance to Sarbabhauma he put the question, 'Did you make the submission on my behalf at the Feet of the Lord?' Sarbabhauma replied, I tried my best. Yet He refused to see the King. He will leave Puri if I make the request again. On hearing this the mind of the King was filled with the deepest dejection as he spoke to this effect. "He has appeared in this world for the purpose of delivering the vile sinner. He has saved Jagai and Madhai. He has come to save the whole world, with the exception of Prataparudra. 'He will cast His Glance of Mercy on those belonging to the lowest castes who are unseeable and yet, alas ! will not see me. Did He

then appear with the resolve of showing His Mercy by leaving out only myself ?' It is His Resolve that He will never see me. It is my determination to give up life deprived of His Mercy. What is the worth of kingdom and body if I do not obtain the treasure of the Mercy of the Supreme Lord ? These are all in vain".

On hearing the words of the King Sarbabhauma reflected within himself. He was astonished to find the vehement attachment of the King for the Lord. Bhattacharyya said, "Honoured one, cherish no sorrow. The Lord will certainly be merciful to you. He submits to love. Your love is profound. He will certainly have mercy on you. I suggest this method. This will enable you to obtain the sight of the Lord. On the Car-festival day the Lord in the Company of all His devotees will dance in front of the Car, all absorbed in love for Jagannath. He will then proceed to the flower garden, being still under the influence of love. At the moment the Lord enters the garden divesting yourself of the royal dress, unattended by any one, you should go there alone, and reciting aloud the section of the five chapters of the Bhagabatam treating of the circular amorous dance of Krishna in the company of the milkmaids, and going forward in that manner, take hold of the Feet of the Supreme Lord. Being without

external consciousness at the time, on hearing the Name of Krishna, He will embrace you, supposing you to be a Vaishnava. The Lord's attitude to you has undergone a change today due to Ramananda Rai who related to the Lord your loving quality".

On hearing these words, 'the Lord of elephants' experienced great happiness in his mind and made up his mind to meet the Lord in the manner suggested by Sarbabhauma. He asked Bhatta when the festival of the *Snanayatra* was to take place. Bhatta replied that the festival would come off after three days. Bhatta then consoled the King bidding him to have no anxiety and left the royal presence after the King had been a little composed.

Then the festival of *Snanayatra* duly arrived. The Lord evinced great delight on witnessing the function. He was very much saddened on missing the sight of Jagannath during the period of Anabasar. Feeling the weight of His sorrow in the mood of the milkmaids of Braja the Lord betook himself to the seclusion of Alalnath, giving up for the nonce the society of all His companions. The devotees subsequently followed the Lord to Alalnath and communicated to Him the information that the devotees from Gauda were on their way to Puri to meet Him. Sarbabhauma accompanied the Lord on His return journey to Puri from Alalnath.

Sarbabhauma at once hurried to the King to inform him of the return of the Lord. While he was still in the royal presence Gopinathacharyya came to him and after blessing in the customary form, said, "I have come to you Bhattacharyya, to inform you that two hundred Vaishnavas are coming to Puri from Gauda. They are all of them devotees of the Supreme Lord and great *Bhagavatas*. They have already arrived at the Narendra Tank. We have to arrange for their residence and *prasadam*." Gopinathacharyya was the brother-in-law of Sarbabhauma Bhattacharyya.

The King said, "I will order the *Padichha* (the officer in charge). He will provide residence and all other necessities. Bhattacharyya, do me the favour of showing me one by one all the devotees of Mahaprabhu, who are coming from Gauda". Bhattacharyya proposed that the King might for the purpose ascend the terrace of the Palace. 'Gopinath knows them all. He will point them out. I do not myself know any of them. I have a great mind to know them. Gopinathacharyya will acquaint us with all of them'.

After the above conversation all three mounted the terrace of the King's Palace. Just then the party of the Vaishnavas came within sight. Damodar Swarup and Govinda were carrying the *prasadi* garlands towards the party which was now coming towards

the palace. Mahaprabhu had sent forward these two for meeting the Vaishnavas. The King asked, "Tell me, who are these two?" Bhattacharyya said, "This one is Swarup Damodar. He is the second body of Mahaprabhu. The second person is Mahaprabhu's attendant Govinda. The Lord has sent the garlands in token of His regard for the Vaishnavas, by the hands of these two".

Swarup was the first to place the garlands round the neck of Advaita. Govinda then offered him his garlands also. Then Govinda made prostrated obeisance to Acharyya. Acharyya did not know him and enquired of Swarup. Damodar said, "His name is Govinda. He is the servant of Iswara Puri and full of every good quality. Puri commanded him to serve the Lord. For that reason the Lord keeps him with Himself". The King asked, "Who is the person to whom the two offered the garlands? He is a person possessing extraordinary force of commanding energy, a great saint". Acharyya replied, "His name is Advaita Acharyya. He is a person who is respected by Mahaprabhu and by all. That other person is Sribas Pandit. That is Pandit Bakreswar. Vidyanidhi Acharyya. Pandit Gadadhar. Chandrasekhar Acharyya. Pandit Purandar. Gangadas Pandit. Pandit Sankar. Murari Gupta. Pandit Narayan. Thakur Haridas, saviour of the

world. Hari Bhatta. Sree Nrisimhananda. Vasudeb Datta. Sivananda Sen. Govinda Ghosh, Madhab Ghosh, Basu Ghosh, three brothers whose *Kirtana* pleases the Lord. Raghab Pandit. Nandan Acharyya. Sriman Pandit. Srikanta. Narayana. Suklambur. Sri-dhar. Bijya. Ballabha Sen. Purusottam. Sanjaya. This is Satyaraj Khan of Kulingram. Kamauanda. Mukunda Das. Narahari, Sree Raghunandan. Chiranjib of Khandu. Sulochan. It is not practicable to point out every one. All whom you behold are the associates of Chaitanya. Their Life is Chaitanya".

The King said, "I am filled with a sense of inexpressible wonder by the sight of them. I have never before beheld such an exhibition of the power and glory of Vaishnavas. All of them are of a hue as bright as that of *crores* of Suns. I have never before seen this exquisitely mellow *Kirtana*, such love, such dance, such sound of the Name of Hari. Nothing at all like this I have ever seen before; nor have ever heard of it from anybody". Said Bhattacharyya, "This sweet vocal performance is the creation of Chaitanya,—this loving congregational chant of Hari. Manifest. His Appearance in this world Chaitanya has promulgated this universal function of all souls. The Religion of *Kali* Age is the congregational chant of the Name of Krishna. He who worships

Him by the sacrifice of the Name is alone possessed of goodness of judgment, all others are the misguided victims of *Kali*." (In the Kali Age) *all persons possessed of good judgment worship by the method of sacrifice of the congregational chant the Great One in whose mouth they dwell constantly the two letters 'Kri and Shna', Whose hue is non-Krishna (or yellow) and who is encompassed with His Limbs, Ornaments, Weapons and Associates*'.

The King observed, "Chaitanya is Krishna by the testimony of the Shastras. But why are the Pandits

averse to Him ?" Said Bhatta, "One who receives the least particle of His Mercy, can alone accept Him as Krishna. One who does not receive His Mercy, though he is well-versed in the Shastras, does not recognise Him as Godhead even by actually seeing and hearing Him. 'Yet, O Bhagavan, one who is graced by the least particle of the Mercy of Thy twin Lotus Feet becomes cognisant of the truth of the Glory of Godhead, and none other can know even if he is engaged on the quest for eternity'"

(To be continued)

The Theistic Exhibition

(at Dacca, January, 1933)

THE Theistic Exhibition is identical with the method of ritualistic worship of the Holy Icon. It is possible in the *Kali Yuga* to perform the *archana* only as the auxiliary of *Kirtana*. The pompous rituals are meaningless in this Age if they are not enlivened by the method of the vocal exposition. That which we see, hear, smell, taste, touch with our physical senses, is not Vishnu nor the worship of Vishnu. Vishnu is never worshipped by the physical senses nor by the mind

that is dependent for all its store of offerings on our sensuous experience. The real worship of Vishnu is neither the concrete nor the abstract mundane performances of the physical body or the materialised mind. Those, therefore, who suppose that they have been able to get rid of idolatry by the substitution of mental in place of physical worship, are also under the spell of the Deluding Energy of Vishnu. The Holy Icon is to be recognised. The idol is to be got rid of. It is only on the appearance

of the Holy Icon to the unobserved spiritual vision of the emancipated soul that the sight of the idol can really be got rid of. Darkness is dispelled by Sun-rise. It is not necessary to make any separate attempt for getting rid of darkness.

The iconoclast and the iconographer are alike deluded if they imagine that the Appearance of Krishna or the disappearance of non-Krishna is capable of being brought about by the making or breaking of idols by any mundane process. The mundane breaking of idol is the monistic form of idolatry. God-head is not the creature of our imaginations. It is necessary to seek to be acquainted with the Real Divine Personality instead of employing ourselves in the making and breaking of the mundane idols.

The Theistic Exhibition which has been organised by Sree Viswa-Vaishnava Raj Sabha at Dacca seeks to offer the true method of escape from the dilemma of the misguided idolaters of the gross and subtle camps. The reader will be in a position to gather the general idea of the function from the brief exposition of the subject-matter of each stall that is given below.

The Exhibition is not to be understood as a rough method of presenting the Truth, suited to the requirements of the unlettered masses. On the contrary it should be regarded as being analo-

gous to the application of the principles of the Mathematical Science for the solution of the actual needs of man. The Mathematician does not suppose that it is the goal of Mathematics to remain a subject of abstract speculation inaccessible to the unlettered masses.

Ritualistic worship offers the only chance of the real escape from the necessity of mental and physical performances. But it is not necessary to practise idolatry in the name of ritualistic worship. It is the purpose of the Exhibition to demonstrate the real method of *archana* in order to discourage abstract speculations in the name of *Kirtana*.

A synopsis of the Theistic Exhibition at Dacca, January, 1933.

(1)

The 'Descents' or Appearances of Vishnu (All pervading Divinity) to this world correspond to the stages of gradual progress of the Theistic disposition among His eternally associated servants. They discourage all attempts of describing in terms of the stages and their corresponding physical forms of evolution, on the mundane plane, of the physical organism.

They represent the Appearances of Vishnu with Forms and Functions corresponding to the graduated stages of evolution of the devotional dispositions of the animated kingdom.

The Ten Avatars are in the

following chronological order of their Appearances.—

(1) The Divine Fish (*Sree Matsya*),
 (2) the Divine Tortoise (*Sree Koorma*)
 (3) the Divine Boar (*Sree Varaha*),
 (4) the Divine Man-Lion (*Sree Narasimha*), (5) the Divine Dwarf (*Sree Vamana*), (6) Rama with the Axe (*Sree Parashurama*), (7) Rama, the son of Dasaratha (*Sree Dasarathi Rama*), (8) Rama, the son of Rohini (*Sree Balarama*), (9) *Sree Buddha*, (10) *Sree Kalki*.

These "Descents" of Vishnu to the mundane plane were manifested for discouraging Anthropomorphism, Zoomorphism and all other "isms". The Absolute reserves the right of manifesting His Divine Forms according to the degree of unalloyed serving aptitude and admits of no challenge.

(2)

Attempt is being made here in the night to see the Sun with the help of lantern lights. It is impossible to see the Sun in the dark night with as many millions of lights however powerful, as we can avail ourselves of ; but it is easy to see the Sun through our retina when the latter, self-efulgent as he is, emanates his rays.

Similarly, the empiric methods of the worldly Scientists, Idealists, or Henotheists are all vain attempts to reach, by means of their empiric attainments and predilections, the Absolute

Truth Who eternally manifests Himself out of Grace to His submissive and unalloyed devotees.

(3)

Stairs built by Ravana, the type of the aggressive empiricist, for reaching the Absolute.

Ravana (King of Lanka) was building stairs to reach the realms of the Absolute, but they collapsed in the mid air for want of any kind of support. The empiric attainments of the ten-headed Ravana could not proceed further.

This shows the plight and worthlessness of the ascending empiric or inductive method.

(4)

In a sacrificial ceremony King Bali (the grand-son of Pratilad Maharaj) made a vow to make a gift to every one of whatever he desires. The Godhead Vishnu in the form of Dwarf Brahmin came to him and begged of him as much space as could be covered by Three of His Footsteps.

Sukracharyya, the pseudo-preceptor of the King, with his shrewd intelligence could see through the prayer of the Dwarf Brahmin, intervened and told the King that the Brahmin was no other than Vishnu in Person and that He would take away everything he possessed. But the King ignored his Guru's advice and surrendered his all to the Dwarf Absolute.

A Sat-Guru (Spiritual Preceptor)

is he who wishes for the eternal good of his disciple, without being actuated by any personal selfish motive. The King surrendered his all, knowing Vishnu to be his only Protector and Maintainer.

Family spiritual (?) guides (gurus) opposed to unalloyed service of the Absolute should be discarded.

(5)

Opponents of the aural reception of the Transcendental Message are classed by the Srimat Bhagabataim into 4 heads and are compared to 4 classes of animals viz., (1) dogs, (2) asses, (3) pigs, and (4) camels.

Like the dogs which make unnecessary noises, follow bitches for gratification of senses, although neglected by them, there are people who make blasphemies of the devotees without cause and take pleasure in unwholesome talks and activities.

Like the pigs which wallow in filth, there are people who enjoy in the mire of worldly fame and ambition.

Like camels which relish prickly thorns, there are people who cling to mundane things inspite of their constant sufferings from association thereof.

Asses carry loads of sugar on their back, without having had a taste thereof. Likewise, there are people who read volumes of Scriptures, without getting any clue to the spirit thereof—viz., knowledge of the Absolute.

(6)

Churning of the Ocean by the gods and the demons. Ambrosia—the *sumnum bonum* of human existence—the Transcendental Love, obtained therefrom was distributed to the gods alone by Vishnu in the form of Mohini, depriving the demons of the same.

(7)

Predilection and temperaments of the people on the eve of the Advent of the Supreme Lord Sree Krishna Chaitanya have been shown.

Being in affluent circumstances, the people busied themselves in the marriage of their sons, daughters, put animals in the worship of gods and goddesses, spending lots of money thereon; but they totally ignored the Highest Service of Sree Krishna. These facts give the lie direct to the supposition of those who think that the service of the Godhead is possible only under affluent circumstances, when one is not to struggle for his daily bread.

In order to be a true house-holder one should, under all circumstances, devote his all to the Service of the Absolute.

(8)

The pandits of the day delighted in mere controversial disputes, arising from the misinterpretation of Scriptures, their greatest ambition being to defeat their rival in open controversy; but none cared seriously for the Absolute

Truth, the supreme excellence of the Transcendental Service of Whom is the aim and object of all theistic Scriptures.

Pedantic wranglings of empiric scholars obstruct all enquiry about the Absolute. Empiric study of the Scriptures is specially harmful.

(9)

An abstract meditationist seated on the bank of a river, practising his yoga (meditation); but the appearance of a young beautiful lady on the bank makes him stare at her with lustful eyes.

Artificial concentration of mind practised by pseudo-yogins or abstract meditationists is fruitless and ineffective.

(10)

People resorting to many bodily and mental austerities for future happiness before the Advent of Sree Chaitanya Deva, e.g., an ascetic practising austerities by standing on one leg for years together, men of that ilk are shown here.

These bodily manoeuvres, like those in a circus, may invite public applause, but are of no benefit to the doers, and are mere waste of time.

(11)

Sreedhar, a poor devotee of Sree Krishna Chaitanya, lived on the sale of plantain, plantain-barks, radishes etc., having no thatches on his hut, with rugged wearing clothes on his person. But by chanting the Name of Hari day and night, he surrendered his all at the feet of the Lord. The Lord was moved by his service and oftentimes forcibly snatched away his plantains etc.

A non-devotee may view His conduct as if interfering with the life-bread of Sreedhar. But Sreedhar most gladly submitted to His apparent violence.

Worldly prosperities are not the results of the Service of Godhead. By His service, Sreedhar obtained what the multi-millionaires cannot expect to get in the infinite space of time.

(To be continued)

Ourselves

Srila Gourkishore Das Goswami Maharaj—Special service was held at Sridham Mayapur in celebration of the anniversary of the disappearance of Srila Gourkishore Das Goswami Maharaj on Nov. 8,

The anniversary was observed at all the Maths. The celebration at Sree Madhva Gaudiya Math, Dacca, was on a grand scale.

Benares—Editor arrived at Benares Cantonment

station from Allahabad on Nov. 23. Installed Sree Bigrahas of Sree Sree Radha-Govindaji at Sree Sanatan Gaudiya Math on Nov. 24. A Large number of residents were treated to a rich variety of *Mahaprasadam*, the cost of which was provided by Srijukta Lakshmi-mani Ghose of Bagnan (Howrah).

Srestharyya Jagabandhu Dasadhikary Bhaktiranjan. The festival of the second anniversary of the disappearance of Bhaktiranjan Prabhu was performed on Nov. 27 at Sree Gaudiya Math of Calcutta on a big scale, all expenses of which were provided by his widows. Editor was present. In the evening there was a very large gathering of the citizens of Calcutta, which overflowed the spacious Lecture Hall. The Hon'ble Sir Manmatha Nath Roy, Choudhuri, Raja of Santosh, President of the Bengal Legislative Council, presided over the memorial meeting. He was proposed to the chair by Srijukta Kiran Chandra Dutt M.A. of Baghbar, seconded by Mr. J. N. Sarkar, Secretary of the Revenue Branch of the Government of Bengal. Sreepad Haripada Vidyaratna M.A. B.L. sang the opening *Kirtan*. His Holiness Srimad Bon Maharaj welcomed the President in a nice speech in English in course of which Swamiji explained the object and activities of the Gaudiya Math. The Editor of the Gaudiya Sripad Sundarananda Vidyavinode M.A., then read an appreciation of Bhaktiranjan Prabhu in Bengali which had been printed in the form of a pamphlet for the occasion. The President delivered his speech in English. Srimad Bon Maharaj spoke in English in thanking the President. Sripad Ananta Vasudeb Paravidyabhushan M.A., sang the concluding *Kirtan* song. All persons present were treated to a rich variety of *Mahaprasadam*.

Sridham Mayapur.—Editor arrived on Dec. 3. Srijukta Bisweswar Das B.A., late Head Master of Santipur H. B. School, mooted the question whether there is any basis for the contention of *prakrita anujijya* that Srila Jiva Goswami is not a follower of Sree Rupa. The Editor explained the grounds of such corrupt misunderstanding regarding the very person who is the sole authoritative exponent of the principles of amorous devotion enunciated by Sree Rupa. Those who pretend to be followers of Sree Rupa in opposition to the teaching of Sree Rupa, in opposition to the teaching of Sree Jiva commit the offence of opposing the Guru.

December 4, Dr. Sudhindra Kumar Das M.A.,

Ph. D. (Lond.), Professor of Sanskrit, Krishnagar College listened attentively to the exposition by the Editor of the system of *achintya bhedabhed* and expressed the view that the subject has been mis-explained by Western scholars by following the expositions of those Indian savants who have no realisation of the living entity. The Editor also pointed out that the writings of Srimad Madhvacharyya contain the germs of the system.

Sree Viswambhar Vyakarantirtha, Vedantabhusan Vedantatirtha; the would be Mahanta of Radhakanta Math, Puri, questioned about the meaning of the term '*adhokshaja*' (transcendental) and '*vidvatrudh*' (enlightening potency of sound) and other cognate subjects.

Sree Madhva-Gaudiya Math, Dacca. Annual Celebrations of the Math begin from Dec. 16. Their Holinesses Tridandiswamis Srimad Bon, Parbat, Aranya, Bhothayan, Puri and Nemi Maharajas with their respective parties of Brahmacharis have arrived for conducting the propaganda in connection with the function.

Theistic Exhibition at Dacca. 'Grand preparations are being made by the members of the Madhva Gaudiya Math, the Dacca Branch of the Gaudiya Math, under the guidance of H. H. Bon Maharaj to hold a pictorial demonstration of the principles and methods of religion by means of models and figures with up-to-date electric and other improved devices for a life-like representation. This sort of Theistic Exhibition was very successful in Calcutta under the auspices of the Gaudiya Math where over 80 thousand persons visited the same daily to their great advantage'.

(Daily Amrita Bazar Patrika, 16th Dec. 32]

New Publication. The third Edition of Srimad Bhagabat Geeta with the commentaries of Srimad Baladev Vidyabhushan and Srila Thakur Bhaktivionde with an account of Srimad Baladev Vidyabhushan by Editor has just been published by the Mission.

Circumambulation of Sree Brajamandal.

(continued from previous issue)

Oct. 17 Bichhua Kunda (½ mile from Sree Gobardhan). Gantholi (4 miles) was reached at dusk. In the evening Srimad Tirtha Maharaj read the *Leela* of the circumambulation of Sree Brindaban by Sriman Mahaprabhu from Sree Chaitanya Charitamrita. Editor also spoke to the pilgrims, Srijit Tikam Singhji.

with a big elephant and family and other pilgrims arrived. The elephant was for Sriman Mahaprabhu.

Oct. 18 Danghat ($1\frac{1}{2}$ miles), Govinda Kunda (3 miles), this portion of the road is covered with sand 4 inches deep. *Prasadam* at Sree Govinda Kunda which is located just at the feet of Sree Gobardhana—famous as the site where Srila Madhabendra Puri obtained the sight of Gopala. The spot was circumambulated. Sree Gopalji's Temple. Sree Mukharabinda of Sree Gobardhanji was circumambulated. This is the furthest end of Sree Gobardhan. During the return journey of the circumambulation of Sree Gobardhan (altogether 12 miles) the pilgrims visited Apsara Kunda, Surabhi Kunda, Hariji Kunda, Yatipur (Puchhuri) seat of Sree Raghav Pandit and returned to Gantholi Camp and bathed at Golala Kunda on the bank of which the tents were pitched. White ants abounded. Editor spoke in Hindi to prominent gentlemen of the locality who had come to pay their respects. In the evening Srimad Tirtha Maharaj read and expounded the episode of Srila Madhabendra Puri from Sree Chaitanya Charitamrita.

Oct. 19 Boundary of Bharatpur State (2 miles) Behej. Temple of Sree Madan Gopal—Fort—Raj-office. Most of the pilgrims were accommodated in a vacant military barrack which was placed at the disposal of the Editor by the Raja of Bharatpur. Editor talked to some of the Pandits of the locality in the evening. Giri Maharaj spoke in Hindi.

Oct. 20 Alak Ganga and Adi-Badrinarayan (6 miles), halt (2 miles). *Prasadam-chitra*. curd, sugar, *mohanbhog*. Bimala Kunda in Kamyabon (6 miles) was reached at 2 in the afternoon. Editor spoke to the little children in very easy language. Editor spoke to the pilgrims and Brajabasi Pandits in the evening. The Pandits came from a long distance. The Pandits thought Sridharaswami to be an *Advaitin*. Editor said he belongs to the Vishnuwami Sampradaya and explained the cause of the erroneous impression which was very general. Sree Kamyaban is the *bhajansthal* of Srila Prabodhananda Saraswati. Bon Maharaj spoke in Hindi.

Oct. 21 *Yasodamata* ($\frac{1}{2}$ mile), Rameswar Setubandha (1 mile), Gaya Kunda ($1\frac{1}{2}$ miles). Lukoluki Kunda (2 miles), Charan Pahari ($\frac{1}{2}$ mile) is a hill crowned by the shrine of the foot-prints of Sree Krishna which is reached by a flight of 101 steps each one foot high. Return to Bimala Kunda at 11.30. The pilgrims again went out in procession at 5 p.m. Temple of

Govindaji, Temple of Sree Madanmohan, Hall of 84 columns, Temple of Sree Gopinathji. (Total length of route in the afternoon was about $3\frac{1}{2}$ miles). In the evening Giri Maharaj and Nemi Maharaj lectured to a large gathering of Brajabasis in Hindi till 9.30.

Oct. 22 Suryya Kunda (1 mile) abounds in deer freely roaming about. Tirtha Maharaj narrated to the pilgrims the tradition of the place. Seetala Kunda ($\frac{1}{2}$ mile). Sree Kunda or Surabhi Kunda ($\frac{1}{2}$ mile). Sundaranauda Prabhu lectured on the sanctity of the Kunda. Srila Prabodhananda Saraswati practised *bhajan* on the bank of Sree Kunda and he wrote here his work *Radharasasudhanidhi*. Nemi Maharaj also spoke in Hindi. Pichhal Pahari ($\frac{1}{2}$ mile) 2000 ft. The side of the hill is very smooth and precipitous. The cave of Bhumnasur on the other side of Pichhal Pahari. Danji. Bhojansthal of Sree Krishna ($\frac{1}{2}$ mile). *Prasadam*. Back to Bimala Kunda ($3\frac{1}{2}$ miles) The pilgrims went out a second time in the afternoon and visited the neighbouring shrines. Editor addressed a gathering of over a hundred inquisitive learned Pandits of the locality in the evening.

Oct. 23 The route from Kamyaban to Barsan (9 miles) is mostly covered with deep sand. Karnabhushan Kunda (2 miles). Krishna Kunda ($1\frac{1}{2}$ miles) called also Kadamba Khandi. *Prasadam*—Curds (*matha*) in sufficient quantity were given to the pilgrims by the Brajabasis at a village two miles from Krishna Kunda. Bhanu Kunda at Barsan (3 miles). 12 a.m. White ants. In the afternoon Editor spoke about the need for the practice of the *kirtan* of the Name of Hari both before and after *diksha*. Nemi Maharaj spoke in Hindi on the text '*anabrittish shabdai*.'

Oct. 24 Sakri Gali (1 mile) a narrow lane between two hills one white (Sreemati's hill), the other black (Krishna's hill). Biharban, Krishna Kunda, Lalita Kunda and Bishakha Kunda (the leaves of the Kadamba trees have the shape of cups, *donas*), Dohin Kunda, Gocharanban, Mayur-Kuthali (on the top of the hill), village of Samuli, Temple of Sree Radharani on elevated part of the hill, (1500 ft.), Temple of Ashta Sakhis, Temples of Mayibhan (grandfather of Sreemati) and Sukhada (grandmother of Sreemati), Palace of Brishabhanu Raj. Uchagaon ($1\frac{1}{2}$ mile), Temple of Baladev, Deha Kunda or Svarnadana Kunda (Lalita Devi's father-in-law's house), Alta Pahar. Return to camp at 1 P.M. In the afternoon the pilgrims visited Piri Kunda and Sree Premnarovar ($1\frac{1}{2}$ mile), Temple of Sree Radharaman ($\frac{1}{2}$ mile). Sree

Sanketban ($\frac{1}{2}$ mile), the *bhajansthana* of Srila Gopal-bhatta Goswami, etc. Expenses of *utsab* were provided by Sriji Gopal Chandra Bhaktiretna Prabhu.

Oct. 25 Parikrama started from Bhanukunda (Barshan) at 6 A. M. Karelaban, Lalita Sakhi's Kunda (4 miles) reputed to be birth-site of Lalita Sakhi. Pephawa-Seat of Ashwathama ($2\frac{1}{2}$ miles). Khadirban ($\frac{1}{2}$ m). Danji Kunda and *bhajansthali* of Sree Lokenath Goswami Thakur ($1\frac{1}{2}$ m) which was photographed by Editor of the Gaudiya. *Prasadam-chira*, curd, sugar, *bundla*, etc; the *brajabasis* supplied as much *matha* as the pilgrims needed. The Sree Bigrahas of Nitai and Gaur are worshipped at this place which is reputed to be the spot where demon Baka was slain by Krishna. Yabat (4 miles) at 1 P. M. Editor discoursed on the spirit of renunciation of Srila Raghunath Das Goswami and expounded a number of texts of Sree Narottam Thakur's *Premabhaktichandrika*. He also spoke on the English edition of Sree Brahmasamhita recently published by the Mission regretting the prevailing monistic tendency of the people of South India despite their active interest in the study of Srimad Bhagavatam.

Oct. 26. From Yabat. Kadambater (1 mile), *bhajansthali* of Srila Rupa Goswami on the bank of the Kunda. Seat of Aseswar Mahadeb. Nandagram (2 miles), Dantasedhan Kunda at the foot of a hill 4 to 5 hundred feet high crowned by the Home of Nanda Maharaj. Big and beautiful Temple and Natyamandir. Mahaprabhu was convulsed with *prema* on touching Sri Murti of Krishna at this place. Pavan Sarovar, *bhajansthali* of Srila Sanatan Goswami. Lalita kunda (1 mile). Uddhab Keyari where Uddhab delivered the letter of Krishna to the Gopis. Dumon Kunda or Milau Kunda. Return to camp at Kishori Kunda (Yabat), total distance traversed being 10 or 11 miles.

Oct. 27. From Kishori Kunda camp. Kishori Bat. Milan Kunda or Radha Kunda at Kokilban ($1\frac{1}{2}$ miles) Temple of Banbehariji. *Prasadam-chira*, curds, sugar and *matha*. From here Krishna attracted Radha by imitating the voice of the cuckoo. Pandav Ganga ($2\frac{1}{2}$ miles). Bara Baithan, Sree Murti of Srila Sanatan Goswami and pictures of six Goswamis. Sree Krishna and Balaram used to rest here while pasturing the cows, coming here from Nandagram. Srila Sanatan Goswami Prabhu performed *bhajan* at this place for one year. Charan Pabadi (2m) a low hill bearing the Foot-prints of Sree Krishna. It was

now 12 noon and the heat was excessive. Kotban (6m), Suryyakunda was reached at 2.30 P. M. About 14 miles at a stretch were traversed on this day by the *parikrama*. Editor discoursed to Brajabasis who flocked from the neighbourhood to listen to his words.

Oct. 28. From Kotban. Six camels were purchased to accompany the party. Kosi (4 miles) was reached at 11 A. M. Shesha Shayi and Khirsagar (8 miles) were not visited but instead the afternoon and evening were spent by the pilgrims in listening to discourses delivered by Editor.

Oct. 29. From Kosi-Payagram-Shergarh or Khelaban, Balaram Kunda (12 A. M.) In the afternoon. Balaram Kunda, Temple of Rebati Balaram, Sree Murtis of Sree Gopinath, Sree Madanmohan and Sakshi Gopal. Srimad Bon Maharaj related the *Leela* of the slaying of Pralambasur by Baladeva at this place. The distance of Shergarh from Kosi is 14 miles.

Oct. 30 From Balaram Kunda. Ramghat (4 miles) Srimad Ashram Maharaj narrated the *Leela* of the *Rasa Pastime* of Sree Balaram which was enacted at this place on which occasion He drew the Yamuna to this spot by His Plough. Chirghat Camp ($5\frac{1}{2}$ miles) was reached at 12.30 p. m. The site of the *Leela* of the stealing of the clothes of the bathing milkmaids by Sree Krishna. At this place the milkmaids worshipped *Katyayani* (Yogamaya) for obtaining Sree Krishna as their Husband. Temple of *Katyayani*. There is a Kadamba tree close the steps of masonry at Chirghat on which clothes of various colours are hung by the *pandas* for displaying the *Leela* of the stealing of the clothes *Annakut* festival. Sriji Gopal Ganesh Babu of Allahabad provided the cost of the festival.

Oct. 31 From Chirghat (10 a. m.). Nandaghat (12 a. m.) Crossing of the Yamuna. Bhadraban was reached at 4 p. m.

Nov. 1 Rest at Bhadraban. In the morning Srimad Sagar Maharaj, Srimad Nemi Maharaj and Srimad Bon Maharaj recapitulated the events of the circumambulation of the last twenty-three days and explained the necessity and right method of recollection.

Nov. 2 From Bhadraban. Papbimochan Kunda (1 mile) where Sree Krishna slew Batsasur. Bhaudirbon ($1\frac{1}{2}$ mile); Srimad Parbat Maharaj addressed the pilgrims on *Valabhava* and *Smarta* dharma. Matban and Belban were circumambulated in the afternoon. The alms for the festival on this day were provided by the pious widow of late Babu Indranarayan Chandra of Nirbhachati.

Nov. 3 From Mathon. Mansarovar (6 miles) was reached at 11 a. m. The road was almost impracticable for vehicles. Bath in Mansarovar and *prasadam*. There is Srimurti of only Sree Radhika in the Temple. Srimad Bon Maharaj explained the transcendental nature of the love of Sree Radhika for Sree Krishna. Raya [5] miles] was reached at 1.30 p. m. In the afternoon Srimad Nemi Maharaj explained in Hindi to the local Pandits and Brajabasis the object and activities of the Gaudiya Math.

Nov. 4. Rest at Raya. The discourses and expositions were delivered in the morning by Srimad Nemi Maharaj. The alms for the day's festival were provided by Srimati Uahabala Debi and Srimati Charubala Debi of Champahati. *Nagar Sanskritan* at 5 p. m. The Brajabasis sprinkled the road with water and showered fried rice, flowers etc., on the chanters of *Kirtan* all along the route. The evening exposition by Srimad Ashram Maharaj was attended by about three hundred Brajabasis. His Holiness expounded the circumambulation of the twelve *Banas* by Sree Chaitanya from Sree Chaitanya Charitamrita. His Holiness Srimad Brauti Maharaj spoke to the Brajabasis in Hindi about the object of the Gaudiya Math in reply to their enquiries.

Nov. 5. From Raya. Lauhaban (6 miles), *Prasadam*. Discourse by Bon Maharaj. Gokul Mahaban (8 miles) was reached at 2. P. M. The camp was pitched on the bank of the Yamuna. Srimed Sagar Maharaj gave the discourse in the evening.

Nov. 6 Gokul Mahaban (second day). Sites visited were Brahmanda Ghat, Yamalarjun, lying-in-chamber of Mother Yasoda on the top of a hill, Palace of Nanda Maharaj.

Nov. 7. From Gokul Mahaban. Start at 10 A.M. Rawal [5 miles] on the Yamuna the place of advent of Sree Barshabhanavi was reached at 2 P.M. Temple of the Daughter of Sree Brishabhannu. Discourse by Srimad Sagar Maharaj, Srimad Tirtha Maharaj and Srimad Bon Maharaj. The Parikrama procession passed along the Yamuna Bridge and entered Mathura at even-tide. When the procession arrived at Kamsatila the slaying of Kamsa by Sree Krishna was being enacted there by the citizens of Mathura. Thousands of spectators who lined the streets to witness the festival prostrated themselves to the Sree Bigrha of Mahaprabhu as the *sanskritan* procession passed along

the streets. The Parikrama reached Baldeobillas Bhaban shortly after night-fall and was welcomed there by the Editor. The total distance from Gokul to Mathura is 10 miles.

Nov. 8 At Mathura [second day]. The alms for the festival of the morning was provided by Parama-bhagabat Srijukta Rajendranath Pal of Lauhajang. The Parikrama started for Sree Brindaban at 3 p.m. Akrur Ghat (6 miles). Discourse by Srimad Bon Maharaj. *Bhajansthal*. Sridham Brindaban was reached shortly after night-fall. The Parikrama Camp consisting of 100 tents was most artistically disposed on the spacious maidan opposite the Post Office close to the Temple of Sree Govindaji.

Nov. 9 At Sree Brindaban (*Mahadwadasi* Fast). The Parikrama starting at 8 a.m. visited Sree Madan-mohan and Sree Gopinath circumambulating the Temples. Return to Camp at noon. It was the anniversary of the disappearance of Srila Gaurkishore Das Goswami Maharaj. In the evening a large gathering of the citizens including several European ladies and gentlemen was addressed by Srimad Bon Maharaj in Bengali and subsequently in English, by Srimad Bharati Maharaj and by Editor.

Nov. 10 At Sree Brindaban (last day of Parikrama). The Parikrama set out in procession from camp at 7-30 A. M. and visited the following. Samadhi Mandir of Sree Gopalbhatta Goswami, Sree Gokulandadaji, Samadhi Mandir of Sree Lokenath Goswami, Samadhi Mandir of Srila Narottam Thakur, Temple of Sree Radharaman, Sree Shyamsundarji, Samadhis of Srila Jiva and Kaviraj Goswamis, Samadhi and seat of devotion of Srila Rupa Goswami, Temple of Sree Radha-Damodarji. Srimad Bon Maharaj delivered a discourse in the Temple of Damodarji. Kaliya Lake, Keahi Ghat. Bansibat. Return to Camp at 1 P. M. Srimati Lakshimamani Dasi of Bagnan bore all expenses of the festival of the disappearance of Srila Gaurkishore Das Goswami Maharaj which was celebrated on this day. In the evening Editor spoke to a gathering of the citizens.

Although the Parikrama formally concluded on the 10th, the pilgrims visited in procession the Temple of Sriranganathji, on the following day 11 Nov. at the cordial invitation of the Mahantaji of the Temple.

Most of the pilgrims left for their homes by mid-day on Nov. 11.

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OR

SHREE SAJJANATOSHANI



EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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NO. 8

Sree Vyasa Puja

AN immemorial tradition connects the name of Sree Vyasa with the classification of the four Vedic Samhitas, the authorship of the Brahmasutra and of the Puranas including the Mahabharata. Sree Vyasa is the authorised transmitter of the Vedic revelation by the methods of classification and exposition.

It is, however, necessary to get rid of the empiric idea that aphorism is subsequent to detailed exposition. Empiric aphorisms undoubtedly are of the nature of compressed statements of topics that have already been fully

presented in the elaborate form. The empiric aphorism is, therefore, of the nature of a hint. Empiric generalisation is necessitated for the convenience of presenting the growing body of worldly experience in a connected and handy form.

The Vedic *mantra* does not belong to the class of aphorisms in the empiric sense. The Vedic *mantra* does not convey any sense whatever to the uninitiated nor to those who are not prepared to attain to the realisation of its meaning by the unconditional service of the spiritual guide. It is never

possible, by the very nature of the subject, to master the contents of the Veda either in their aphoristic or elaborate form by the exercise of one's memory and intelligence. The subject is located beyond the scope of all such endeavour.

That is the real problem. Transcendentalism is not mysticism. The *mantra* is not a mystic formula which is to be blindly recited for obtaining some conceivable result. It is not a mundane performance at all. Those who offer only mundane argument in explanation of the meaning of the process only recommend an irrational course which is utterly suicidal in every sense. There is no reason why by mechanically repeating a string of set formulae the plane of transcendence is to be reached. Why should we make a distinction between the *mantra* and any other ordinary combination of words? The Scriptures themselves supply the convincing argument. It is everybody's business to be fully acquainted with the same before taking to a habit which should be otherwise both harmful and ridiculous.

All aphorisms are not *mantras*. The *mantra* has a definite and particular form. This disposes of the supposition that the *mantra* is the general statement of a number of particulars intended for helping the memory at a time when writing was unknown. The aphorisms

of the Brahmasutra are not *mantra* although they gather up and present in a severely condensed and systematic form the teaching of the revealed Scriptures. The *mantra* is, therefore, not a symbol for recalling something else.

The whole of the *Veda* was originally revealed by Sree Narayana to the heart of Brahma in the form of the four *metrical stanzas* that have been preserved in the Bhagabatam. By meditating on the same Brahma attained the power of creation of all mundane entities. No scientific man of this Age or of any Age has ever presumed to be able to create any entity.

The Veda means Knowledge. The Veda does not mean empiric knowledge. The Veda is the real knowledge. The attainment of the real knowledge of creation is identical with the acquisition of the power to create and with actual creation. On the transcendental plane these processes are identical without losing their distinctive natures.

The four *shlokas* revealed to Brahma are available to all of us. But not every reader of the Bhagabatam prone to empiricism is enabled to attain the vision of Brahma even with the help of the most elaborate presentation of the subject by Sree Vyasa in the Bhagabatam. There are elaborate commentaries of the Bhagabatam and of all the important Puranas

There are huge commentaries and commentaries of commentaries of the *Brahmasutra*. The *Vedic Samhitas* have each of them a huge auxiliary literature of its own. But with all this help no sane man has been able to attain the knowledge of the Absolute. No commentator has opined that it is possible to understand the *Veda* by scholastic exertions on the one hand or by mechanical recital of the *matra* on the other.

The dazzling empiric achievements of modern times have filled mankind with the confidence, that once prompted Ravana, to undertake the building of empiric steps for scaling the Heavens. Modern empiric scholars are not quite as submissional as Ravana in every case. But even few empiric scholars would be prepared to admit that it is worth a while to try to understand the meaning of the *Veda* by following the method laid down in a clear manner in the *Vedic* literature, viz., by reciting the *matra* after submitting to the unconditional guidance of the teacher of the Absolute Truth.

The books are not the revelation. The exponents of the books are part and parcel of the revelation. In other words the articulated Sound is the Absolute. The books preserve the spoken words but cannot tell Him to us. He is *Sound* and requires to be *heard*. This is the meaning of the

term '*Shruti*' which is accordingly applied to the *Vedic* literature. The *heard sound* is not the sound as *written* and read in the books but as *spoken* by self-realised souls to the attending ear of the soul disposed to offer his unconditional service to the speaker.

The personal factor supplies the essential connecting link between the eclipsed cognition and the Absolute. The Absolute takes the initiative by means of persons to dispel the gloom of non-science that enshrouds the soul in the conditioned state. The Absolute appears on the serving lips of His devotee and reserves the right of not being exposed to the mundane senses to which He presents His deluding face. Those, who are prepared not to confound the words spoken by the devotee with words vainly uttered by worldly people who put their trust in empiric wisdom and human contrivance, are alone eligible to hear the Transcendental Sound. Personal submission to the pure devotee is the key to the situation. This is not admitted by those empiricists who desire to know before they submit.

Why are empiricists so unreasonably afraid of submitting to the pure devotee of Godhead? Pure devotees are not quite as plentiful as they seem to think. Even after one has made up his mind to offer his unconditional submission to the self-realised soul he may have

to wait for years and for generations before his chance actually arrives. But such waiting is not useless. 'In this case alone they also serve who stand and wait.' It is not necessary nor advisable to make one's hasty submission to the first passer-by in the garb of a *sadhu* and afterwards blame the Scriptures for the resulting misfortune. There is also a stage of knowledge that precedes the recognition of the devotee. It is absolutely necessary, nay the only duty of all conditioned souls, to wait with a perfectly open mind for the real chance. It is necessary to strive to reform one's ways of living for this purpose. This should be the preliminary goal of all human endeavour. This is the underlying principle of the *varnashrama* organisation. It was not the Purpose of Sree Chaitanya, nor of any of the self-realised preachers of the Truth, to belittle or abolish the teaching of the whole body of the *Vedic* literature. There is no empiric road to Heaven. By the manipulation of worldly living and worldly prospects the plane of spiritual service of the Divinity can never be attained. No Ravana has access to the plane of Vibhishana whose nature is categorically different from that of his brother.

The worship of Sree Vyasadeva is not the worship of any empiric *guru*. No empiric teacher *must* be worshipped.

The empiric teacher is the unconscious enemy of our souls. He teaches us to use everything for our own gratification. He has no purpose of supplying the all important connection between our worldly needs and the service of Godhead. This constitutes the bane of all empiric teaching which is directed either to Elevationism or Liberationism, materialistic Optimism or materialistic Pessimism, or to both. It is never directed to the Absolute. Such a teacher is also apt to be regarded as his servant by his pupil. He is paid a remuneration by his pupil in accordance with his usefulness to himself. If the pupil is enabled to gain his worldly purpose with the help of his teacher the latter is considered to be a good servant and worthy of being honoured by a crumb from the piled heap on the table of his pupil master. This is the real nature of the honour that is shown to the empiric teacher by his hypocritical pupil. The latter pays back the former in his own coin. The empiric teacher is not an advocate of activity directed solely to the service of the One Master. As the fitting reward of such teaching he is provided with a countless host of masters in the shape of his atheistical pupils.

The transcendental teacher is categorically different from the purveyor of empiric wisdom. The transcendental teacher wields the delegated power of Sree Vyasadeva. Sree Vyasadeva is

no other than Narayana Himself. This was revealed to the world by Sree Chaitanya on the occasion of the worship of Sree Vyasa by Sree Nityananda at the house of Sribas Pandit. On that famous occasion Sree Gaursundar accepted the worship of Sree Nityananda in the Form of Narayana-Baladeva identical with Sree Nityananda Himself.

There is no doubt that Sree Nityananda is the same Entity as Sree Gaursundar. But Sree Nityananda is Manifesting Godhead and Sree Gaursundar is the Manifesting Manifested. Sree Nityananda is Worshipping Godhead and Sree Gaursundar is Worshipped Godhead. This eternal distinction must **not be overlooked**. Sree Gaursundar accordingly did not accept the worship of Sree Vyasa as Sree Krishna. By His Conduct the Supreme Lord revealed to the world the necessity of worshipping the Guru's own distinctive Personality not by the method of reference to Sree Krishna. Unless Sree Baladeva is worshipped on His Own account Sree Krishna refuses to accept any service offered to Himself by such hypocritical offender. In other words if any one thinks that he can attain to the service of Sree Krishna without the full and

abiding help of His Manifesting Personality such a person does not admit the Autocracy of Godhead and is not really prepared to offer his unconditional service. Unconditional service of the Absolute implies as preliminary the unconditional service of the Agent of the Absolute. The Agent is no other but the Absolute Himself in His specifically Manifesting Role.

Any worship offered to the spiritual Guru is worship offered to Krishna. Any worship offered to the empiric guru is worship withheld from Krishna. The Scriptures, therefore, command us to offer our unconditional service to the pure devotees of Godhead and *forbid us to learn anything from atheistical teachers or to show such teachers any respect*. All honour is due only to Krishna and His devotees. The honour that is pretended to be shown to the empiric teacher by his pupils is only the arrogant condescension that is exhibited towards a useful servant by his conceited worldly master. The external form of respect is a conventional device for softening the keen edge of patronising condescension that is nevertheless only too apparent. It is the greatest offence to carry this hypocritical aptitude to the teacher of the Absolute.

The Theistic Exhibition

(at Dacca, January, 1933.)

(Continued from P. 220, January, 1933.)

(12)

The Supreme Lord Sree Krishna Chaitanya in the Role of the Gardener by His Own Example and Teachings, practises tending the Tree of Love of Sree Krishna by protecting it from all damaging influences, and when the Fruit of Love ripens, makes a free gift of the Blissful Fruit to all persons without distinction, in order to induce them to plant and grow the Tree of Love of Sree Krishna on their own account after learning the art from Him. He poses Himself as the Tree of Love as well as the Gardener Himself.

(13)

Prakashananda, a Vedantist Samyasin, blasphemed the Supreme Lord in his teachings at Benares, by denying the distinctive Form of Godhead. Punishment with leprosy on his person did not bring him to his senses. For this conduct of Prakashananda, Sree Krishna Chaitanya Deva expressed His great anger before His devotee Murari Gupta.

Impersonality of Godhead should be discarded and His distinctive Transcendental Form should be accepted.

(14)

The thought-currents of Idealists

and Pantheists, are shown here. All objects of this world are mixed up with the Deluding Potency of Godhead and everything of this world is non-eternal. Erring in that line they think the Name, Form, Attribute, Pastimes etc., of Godhead to be non-eternal and destructible. In doing so they try to cut into pieces the Transcendental Body of Godhead.

Prakashananda assailing the person of the Absolute attempts to refute Theism by misinterpretation of the Scriptures.

(15)

Jharikhanda is a forest near a place called *Gariahat*. The Supreme Lord, during His travel from Puri to Brindaban, by chanting loudly the Name of Hari, made the infuriated tigers, lions, alarmed deers and elephants of the forest dance together.

Transcendental Sound appearing on the lips of His pure devotees accepts the harmonious service of the soul of every entity.

(16)

Before Sultan Hossain Shah became the King of Gauda, he served under one Subuddhi Roy, who once whipped him for negligence of duty. But when the

Sultan became King the table turned and Subuddhi Roy came under his service. The Sultan retaliated by making Subuddhi Roy drink the desecrated water. To expiate his condition, Subuddhi Roy went to Pandits at Benares for advice who advised him to commit suicide by drinking boiled *ghos*. Not satisfied with the advice, he came before the Supreme Lord Sree Krishna Chaitanya Who happened to be there at the time. The Lord advised him to go to Brindaban and constantly chant the Name of Hari, the more dawning of Whom expiates all sins. A mere Dawning of the Name of Hari drives away all sins.

An elephant may be cleansed any number of times, but immediately he makes himself dirty and filthy. So the expiation of sins by the elevationists is foolish and ineffective. Appearance of the Dawning of the Name is like the ray of the rising Sun dispelling all darkness.

(17)

Kala Krishnadas, an attendant of Sree Krishna Chaitanya during His tour in the Deccan, was seduced by the Bhattatharins, a class of "tantri" cannysins of Malabar, who used to capture people with the help of immoral women kept in their custody. The Supreme Lord, however, rescued him from their clutch, but on His return to Puri He dismissed him for his immoral association with women.

Even direct personal service apparently accepted by the Lord did not cure the carnality of His attendant who abused his own free will.

(18)

Junior Haridas, a *chitragi* who used to sing *kirtan* to the Supreme Lord, once had an occasion to beg fine rice from one Madhavi Devi, an aged saintly lady of Puri, who might have had, in her house, a beautiful young lady. As a *chitragi* Haridas talked illicitly with the young lady with a mala-fide motive. Hence he was found guilty by the Supreme Lord of indulging his carnal appetites under the garb of a *chitragi* (ascetic). Artificial show of service to the Lord is easily detected and positively anti-service.

(19)

For this solemn offence, the junior Haridas was renounced by the Supreme Lord, notwithstanding the importunities of all His dearest associates.

No *chitragi* must associate illicitly with women, is the severe injunction of the Supreme Lord.

(20)

Junior Haridas was not pardoned by the Lord and he drowned himself in the Tribeni (confluence of the Ganges and the Jamuna). This course was approved by Sree Krishna Chaitanya as the only fitting expiation of his gravest offence.

(21)

Like a husband with six co-wives each of whom vies with the other to

dominate and pull their lord, a non-devotee empiricist is pulled and guided by the six sensuous impulses and appetites viz., (1) lust, (2) ire, (3) avarice or gluttony, (4) inebriation, (5) pride, (6) malice.

The six sensuous impulses mercilessly assail their victim, this is the plight of all worldly persons.

(22)

By his total surrender to and the causeless Mercy of the Absolute all the six sensuous impulses are automatically overcome and brought under control, although they have revolted so much formerly.

A Goswamin is not confined to any lineage or heredity; but he, who can engage all his senses in the service of the Absolute, is a 'Goswamin'. Goswamins are masters of their senses.

(23)

Once Vishnu bewitched the *asuras* (demons) in the form of Mohini the most fascinating female. Rudra was so fascinated by Her charms that he ran mad and wild after Her, wooing Her to be his consort, utterly forgetful of his proper consort Parbatee who failed to dissuade him from such astounding behaviour.

he apparent plight of Rudra, the destroyer of the phenomenal world, not to talk of any other conditioned souls, shows that anybody desiring to look

upon the Godhead as an enjoyer in a predominating mood is sure to be deluded by His deluding energy *Maya*.

(24)

Thakur Haridas though of Mahomedan parentage used to live in a solitary cell at Benapole and daily recited 3 lacs of Transcendental Names of Hari. As a devotee his fame spread far and wide, which exasperated the patience of Ramechandra Khan, the landlord of the place, and led him to engage a most exquisitely beautiful courtesan to bring about the ruin of Haridas. The courtesan came at night-fall, made to Thakur Haridas illicit proposals and displayed "the works of the flesh", by continuing to show her bodily gestures and postures in order to bewitch him. Thakur Haridas told her to wait and hear his chanting and promised to fulfil her prayer when his own vow of counting ten millions of Transcendental Names of Krishna in the course of a month would be complete. At day-break she left the place disheartened.

(25)

On the second night the courtesan appeared again to Thakur Haridas with the same proposal and received the same reply. She, therefore, waited at the door expecting the completion of his vow of counting the full number of the Names of Krishna. Night passed, and she went away baffled.

(26)

The harlot came before Thakur Haridas for the third time, waited at the door and listened with rapt attention to the genuine and sincere chanting of the Transcendental Names of Krishna. This time, however, in the early hours of the morning the chanting of the Transcendental Names had His effect. "The fruits of the Spirit" operated upon her mind which, cleansed of all sinful propensities, brought about a complete change in her life. She at once fell at the feet of Thakur, confessed to him the machinations of Ramchandra Khan which brought her there and implored his causeless mercy.

The harlot was saved and delivered and was blessed with the initiation of the Transcendental Name by Thakur Haridas.

(27)

The Thakur, finding her sincerely repentant, bade her give away all her properties, immorally earned, to the Brahmins (desirous of fruitive actions), live in his own cottage and utter the Name incessantly. Thus instructing her he left the place.

The harlot, thereafter, led a most saintly life and became "the cynosure of the neighbouring eyes." "The works of the flesh" were undone by "the fruits of the Spirit," viz., by an initiation into spiritual life.

(28)

There lived in the town Avanti (Ujjain) a Brahmin who amassed a great fortune, but was extremely miserly and did not spend a farthing on any account.

Those who do not serve Vishnu the Absolute with all their properties are alone misers in the true sense of the term and those who serve the world, the flesh and the devil are worse than a miser.

(29)

But as ill luck would have it, the prosperity of this miser had a sudden and catastrophic end. All his properties were robbed by brigands and he was thrown into a state of utter poverty.

This incident in the case of the Avanti Brahmin was, however, a favour of the All-merciful Vishnu, in disguise.

(30)

His worldly misfortunes made the miser a gainer. He realised the utter worthlessness and transitoriness of all earthly possessions, as well as, the necessity of the whole-time service of Vishnu. Accordingly, he renounced the world and became a *Tridandi Sannyasin* (a holder of the Triple-staff) as enjoined by the Vedas on the spontaneous cessation of all attachments for the world.

(31)

The miser was mocked at and insulted by the mob for his belated attempt to save himself spiritually.

(32)

Tortures and persecutions on his body knew no bounds ; his food was desecrated, his Triple-staff was snatched away ; he was spat at and what not ; but he now learnt how to control his passions.

(33)

As a Tridandi Bhikshu, he now performed the whole-time unalloyed service of Vishnu, totally oblivious of all thirsts after both enjoying and avoiding the worldly things with a dominating mood.

(34)

Embracing of *Sannyasa* of the Triple-staff order is recommended and sanctioned by the Vedas, Srimat Bhagavatam, as well as, by Sree Chaitanya Mahaprabhu, the Supreme Lord.

(35)

Holding of the Triple-staff of renunciation is sanctioned and approved by the six famous Goswamins, the great Apostolic followers of Sree Chaitanya viz.,—(1) Srila Rupa, (2) Srila Sanatana, (3) Srila Raghunath Das, (4) Srila Raghunath Bhatta, (5) Srila Gopala Bhatta and (6) Srila Jiva.

Tridandi Goswamins are those who with their body, mind and words, engage themselves 100 p. c. fully in the unalloyed service of Vishnu. The one-staff *Sannyasa* was a later innovation by Sree Sankaracharya in imitation of the former Vedic institution.

(36)

'*Diksha*' or initiation means the process which frees the conditioned soul from sinfulness and at the same time confer on him the Knowledge of the Transcendental Truth. The three processes of '*diksha*' are (1) Vedic, (2) Pauranic, (3) Pancharatrik.

(1) In the Vedic process, the purity of blood or seminal birth from twice-born lineage was insisted upon ; but in the case of Satyakama Javala of doubtful lineage as mentioned in the Chhandogya Upanishad, the sincerity of disposition was considered sufficient to make Satyakama eligible for initiation.

(2) The Pauranic process was slightly deviated from the Vedic one : in this case, the Acharya Narada initiated Dhruva (born of Kshatriya parents) whom he considered to be eligible for the same.

(3) In the Pancharatrik process, any candidate, irrespective of high or pure birth with an actual possession of Theistic propensities, may be considered fit for initiation (spiritual enlightenment) by the Acharya who invest him with sacred thread afterwards. This Pancharatrik *diksha* alone and no other is recommended for this Kali-yuga.

(37)

The Vedas and the Srimat Bhagavatam and the Mahabharatam declare

that Vishnu is the Absolute Personal Godhead. By worshipping the Transcendental Integer Vishnu, all entities forming His fractional potencies are automatically worshipped, just as by watering at the root of a tree, all the branches, twigs and leaves are fed and nourished.

(38)

It is positively foolish to apply water to the branches and the leaves of a tree avoiding the root. So separate *Archana* or worship of gods other than Vishnu i. e. Polytheism is strictly forbidden.

(39)

The Sun, Ganesha, Shakti, Rudra and others are the gods who are the objects of worship of henotheists. According to Holy Scriptures all these gods are delegated energies of and do their respective functions under the direction of the Absolute Vishnu.

Here the Sun's revolving course is shown as being guided by Vishnu.

(40)

Enlightening and Deluding Potencies of Vishnu help and obscure respectively the vision of the *jeenas*. The Enlightening Potency is inseparable from Vishnu and is the original one and the Deluding Potency *Maya* is the perverted reflection thereof.

(41)

The god Ganapati is the bestower of all earthly successes and is

worshipped by henotheists. But Sree Narasimhadeva (Vishnu) is the Master of Ganapati to whom the Former delegates His partial power of awarding success to business.

(42)

Shiva is the transformed and perverted Aspect of the Absolute Vishnu adulterated with the mundane quality of inertia (*tamas*). Analogy may be drawn from the curd which is the transformed aspect of milk with acid added.

(43)

Brahma is the Reflected Aspect of the Absolute Vishnu adulterated with the mundane quality of material activity (*rajas*). By itself, a glass lens can not burn a straw; but when the sun's rays are reflected through it, it acquires the power of burning a straw. So Brahma, the Progenitor, has no independent power of his own, but when his power is so delegated and he is empowered by Vishnu, he gets the power of creation.

(44)

The Absolute Lord Sree Krishna, instructed Arjuna, as his Charioteer in the field of Kurukshetra. Abandonment of all predominating physical and mental speculations and complete unconditional surrender at the Feet of the Absolute Person Krishna is the cream of the Teachings of the *Geeta*.

(45)

A boat in a rough Ocean is sure to be tossed and to sink ultimately unless it is propelled by an expert helmsman. Similarly the rough Ocean of this mundane world can be easily and safely crossed only under the sure guidance of the *Sat Guru* (*bona fide* spiritual guide or the transcendental Messiah of the Absolute.)

(46)

Panoramic view of the circumambulation of the Circle of Braja, that was performed under the direction of the Editor the Acharyya of the *Gaudiya Vaishnavas* during last, October and November (1932), is shown here. Different functions held, places circumambulated and shrines visited are demonstrated in the relief-map.

(47)

The service of the Absolute Truth in the Highest Form was taught to Sree Rupa Goswami by the Supreme Lord Sree Krishna Chaitanya Prayaga (Allahabad.)

The globes present, in a visible form, the different successive phases and spheres through which the conditioned soul passes in his progressive march from this world towards the Transcendence till he reaches Goloka or the Highest Plane of the purest and most intimate service of the Transcendental Absolute Person Sree Krishna. The seed of the creeper of unalloyed

devotion first appears in the heart of a 'jiva' (soul) after his full surrender at the feet of the *Sat-Guru*. She then passes in her progressive march through the different planes till she reaches the Final Goal or Highest Transcendental Plane Goloka where the Supreme Predominating Absolute Sree Krishna with His eternal Associates in five *rasas* (moods of service) reigns and sports eternally supreme as the One Autocrat or Despot without a second.

(48)

The locations of the 'Nine Islands' of Nabadwipa Dhama are the spheres of the nine kinds of unalloyed devotion narrated in the *Bhagabatam*. These nine modes of unalloyed devotion are represented by the careers of nine great devotees and have their specific location in Sree Nabadwipa Dhama.

(a) *Antardwipa* (Sreedham Mayapur)—the seat of surrendering one's all to Him—represented by King Bali's surrender to the Absolute Vamana.

(b) *Simantadwipa*—the seat of submissive listening to the Transcendental words from the lips of the *bona fide Guru* or unconditioned Devotee—represented by King Parikshit and Sree Shukadeva.

(c) *Godrumadwipa*—the seat of the continuous exposition of the Transcendental words represented by Shree Shukadeva and King Parikshit.

(d) *Madhyadwipa*—the seat of medi-

tation of the Supreme Lord—represented by Sree Prahlada recollecting Sree Nrisimha.

(e) *Koladwipa*—the seat of tending the Lotus Feet of the Absolute Vishnu—represented by Lakshmi Devi His Divine Spouse.

(f) *Bitudwipa*—the seat of worshipping Sree Narayana by rituals—represented by the Emperor Prithu.

(g) *Jahnu-dwipa*—the seat of making obeisances to the Supreme Lord—represented by Sree Akura bowing low to Sree Krishna.

(h) *Modakrumadwipa*—the seat of doing all menial services of the Supreme Lord—represented by the great monkey-devotee Hanuman serving Sree Rama.

(i) *Rudradwipa*—the seat of friendly service—represented by Arjuna serving Sree Krishna.

(49)

The publications of the Gaudiya Math on the subject of the Eternal Religion of the Transcendental Love as taught and practised by the Supreme Lord, Sree Krishna Chaitanya-Deva.

(50)

The appearance and the disappearance of the Supreme Absolute Sree Krishna and His Associated Counter Whole with Their Paraphernalia to and from the view of unconditioned souls, are eternal and not temporary mundane phenomena, although They may appear

otherwise to conditioned and empiric souls.

(51)

Sacred water and dusts of different *birthas* (holy places of pilgrimage.)

(52)

Pootana, the demoness sent by king Kansa who out-heroded even Herod, appeared roaming under the garb of a loving mother and wanted to kill the Absolute Baby-Krishna with the poisoned milk of her breast; but she was slain by the Latter.

Pootana was duplicity personified. False teachers of Religion cannot deceive a sincere devotee by their duplicity on the Appearance of the Absolute Krishna to his uneclipsed cognition in the earliest stage of his enlightenment.

(53)

The demon Shakata, sent by Kansa, appeared in the form of a laden cart to Krishna with a view to crush him. Baby Krishna, however, kicked him to pieces. The crushing load of empiric learning is overturned by the Absolute Might of Baby-Krishna, at the earliest stage of the devotee's enlightenment.

(54)

Baby-Krishna pulled down the Arjuna-trees that were no other than the two sons of Kuvera, the god of wealth. They had been puffed up with vanity and arrogance due to their sinful habit of intoxication and illicit dalliance, born of abuses of wealth. They once

disregarded and insulted the great devotee of Godhead, Sree Narada, for which offence they were cursed by the great sage and turned into Arjuna-trees, the curse being, however, tempered with this assurance that their deliverance lay only in a slight touch of the Lotus-Foot of the Supreme Absolute Krishna in the Dwapara Yuga.

(55)

The demon Baka the crane (hypocrisy incarnate), sent by King Kansa to kill the Absolute Boy-Krishna, was slain by the Latter.

(56)

The demon Agha (sin and vice incarnate) too, like the above, was slain by the Absolute Boy-Krishna.

(57)

The serpent Kaliya (ferocity and cruelty incarnate) poisoned the water of the lake Kaliyalaha which was his resort, to the imminent peril of Krishna's cows and play-mates, the cow-herd boys ; but was quelled by the Absolute Boy-Krishna. Ferocity and cruelty of disposition are completely eliminated at an early stage of unalloyed devotion by the causeless Grace of the Absolute.

(58)

Boy-Krishna having stopped the worship of Indra, 'the king of gods, and having advised His father Nanda and denizens of Braja to worship, instead, the Gobardhana Hill, His

most favourite Resort, the people of Braja incurred the displeasure of Indra who sent down copious rains with thunder and lightning in order to destroy Braja. But Boy-Krishna gave shelter to the denizens of Braja, by holding aloft on His Little Finger the Gobardhana Hill, and thus protected them from the wrath of Indra, who was the type of high power and pedigree with an aggrandising imperialistic ambitious mood, was curbed and humbled by the Absolute Boy-Krishna Who eliminates all such mood at an early stage of unalloyed devotion.

(59)

Brahma the progenitor of mundane entities, taking the Boy-Krishna to be a mere mundane cow-herd, had stolen His play-mates cow-herd-boys, cow-calves, and concealed them in a cave near by. But Krishna brought forth a second and separate set of cow-herd-boys and calves and went on with His Transcendental Pastimes as usual. When Brahma came to know this after a year, his pride was humbled and he was brought to his senses.

(60)

Once upon a time Nanda Maharaj went to bathe in the Yamuna, and was seized by an agent of Varuna, the god of the water. On his appeal and prayer to Boy-Krishna, the Latter ordered Varuna to release His father. Boy-Krishna delivers His intimate

servitor from the clutches of Varuni (intoxicating habits).

(61)

When Sree Krishna and Balarama were just crossing the street of Muttura, on their way to Kansa's royal palace, a washerman of king Kansa was carrying washed cloths to the palace. Krishna asked for some washed cloths from the fellow who, in reply, insulted Him for His arrogance in demanding the king's cloth. But Krishna, the One Unrivalled Proprietor of all entities, killed him on the spot with a slap on his face.

Krishna is the Sole Undisputed Owner of every entity. His Supreme Right should not be challenged. His Autocratic and Despotic Action here exploded the irreligious atheistic ethics.

(62)

Boy Prahlada was a devotee and his father Hiranya-kashipu was the most tyrannical empiricist. As such, the Arch-fiend, disgusted with his son, asked the latter to give up worshipping Vishnu, his only Enemy. Prahlada, having turned a deaf ear to his father's advice, was first hurled down to the earth from the peak of a hill. But he came out unhurt through the Grace of Vishnu, the All-mercifull Protector of sincere devotees.

(63)

Boy Prahlada was then thrown into

the fire-pit, but was saved by Vishnu as before. It was his second trial.

(64)

Boy Prahlada was hurled headlong into the rough Ocean but was saved. This was his third ordeal.

(65)

Boy Prahlada was thrown under the feet of a wild elephant to be trampled to death, but was saved as before. This was his fourth trial.

(66)

Boy Prahlada was cast into a dark dungeon and administered poison. But Lo ! Vishnu appeared, touched the poisoned food, and it was turned into veritable ambrosia ! Prahlad's life was saved. This was his fifth ordeal.

(67)

The Arch-Empiricist Hiranyakashipu challenged Prahlada to know whether his Protector Vishnu was within the yonder marble column of his palace. Prahlad replying in the affirmative, Hiranyakashipu defied Vishnu, and smashed the marble column with his fist, when behold ! the Absolute All-pervading appeared forthwith in His Eternal Divine Man-Lion Form (Sree Nrisimhadeva).

(68)

Hiranyakashipu was slain by Sree Nrisimhadeva. Though the Supreme Absolute Vishnu upholds the pure essence of all entities, yet He kills and destroys all dominating moods of

challenge, viz, all phases of anti-theism or empiricism.

(69)

Just as all animals, except the cub, are afraid of coming before a terrible roaring lion, so no god except Prahlada dared approach the Terrible Sree Nrisimhadeva. The Absolute Truth is the Terror of terrors in empiricists' eyes. But Prahlada, His dearest servant, was not in the least afraid of coming before Him. Sree Nrisimhadeva displayed His Benign and Loving Aspect to Prahlada.

(70)

Portraits of the Acharyyas are shown in the line of unalloyed devotion to the Predominating All-Love Sree Krishna coupled with His Predominated Counter-Whole, as preached and practised by the Supreme Lord Sree Chaitanya in the role of the World-Teacher.

(71)

A bride-groom's party, in their trip in a boat to reach the destination fails in spite of their utmost strenuous efforts to tow it, because the boatmen have forgotten to raise the anchor. So, no real progress towards the Transcendental Realm of unalloyed devotion is possible by persistence in and addiction to non-devotional habits, associations or activities.

(72)

A boatman, while towing the boat in a river and tugging at the rope,

suffers pains and hardships ; his feet being pinched by the prickly thorns on the track along the bank of the river. But he is dreaming of prosperous days when he would spread cotton cushions and quilts on the bank of the river and then tow the boat and proceed on the bank merrily and easily, tugging at the rope unhurt.

Such is the ideal of empiric speculat-
tionists. This show exposes hollow-
ness and the sheer stupidity and offence of
Anthropomorphists i. e., of those who
persist in sensuous mental speculations
in spite of their unprecedented fortune
of having association with the Supreme
Lord or His Beloved Associates.

(73)

The pseudo-yogin or vain medita-
tionist, like a wood-cutter slain by the
tiger in his attempt to arm himself with
a log of wood for his defence against the
mauling of the brute, is overwhelmed
by his own sensuous impulses, before he
can control them. But the tiger (here
sensuous impulse or mental speculation)
is automatically subdued when the man
follows the path of unalloyed devotion
to the Supreme Absolute Sree Krishna.

There is no qualitative difference
between means and end in all endeavours
in the devotional line.

(74)

Two opium-smokers (one compared
to an elevationist and the other to a
liberationist), standing on one bank of

a river, are trying to ignite a piece of wood with the fire burning on the opposite bank, fully ignoring the existence of the intervening river.

The foolish plight of elevationists and liberationists in their attempts to reach the Transcendental Absolute is shown here.

(75)

Once Indra in his sensuous enjoyments with the *apsaras* (celestial nymph) invited the curse of his *guru*, Brihaspati who happened to come to his palace ; but he was utterly neglected by Indra. For this grave offence he was converted into a pig.

(76) .

Indra, born as a pig, forgot his real self, fondled the sow whom he supposed to be his dear spouse. This is the sad plight of self-forgotten fallen mankind.

(77)

Indra, in the form of the pig, refused to listen to Brahma, his real guide and well-wisher who tried to remind him, that he was Indra really, and not a pig.

A conditioned soul does not wish to listen to the words of a Vaishnava, his true preceptor and real well-wisher.

(78)

Brahma killed the sow and his little ones for curing Indra's infatuation, but he (still in the form of the pig) began bemoaning the loss of his spouse and offsprings.

(79)

Forlorn of all worldly attachments, Indra at last recollected his own proper self, and by Brahma's constant sermons and mercy retired to his own real kingdom of heaven.

A conditioned 'jiva', constantly hearing the Transcendental sermons from the lips of a real Vaishnava, determines his proper self and recognises that individual souls both conditioned and unconditioned, are essentially eternal servants of the Supreme Absolute Sree Krishna.

(80)

The bees are fruitlessly trying to get at the honey inside a stoppered phial.

Empiricists or pseudo-devotees attempt to get at the Truth by dint of their mental speculative experience (observation and experiment) i. e., by the inductive process and pretend to know or reach the Absolute vainly and apparently, and not substantially.

(81) .

The surgeon going to operate upon a boy suffering from a gangrenous sore is awfully mistaken by the boy as his dire enemy ; but after his successful operation and the patient's full recovery, the boy becomes apprised of his former mistake and injustice to the surgeon, his real benefactor.

Sree Gandiya Math's mode of treatment of the diseases i. e., non-devotional or anti-devotional dispositions of fallen

and conditioned souls, appears revolting and hostile just like that of the surgeon to a stupid patient at the first sight, while really beneficial and efficacious to a scrutinising eye in the long run.

(82)

The real Vaishnavas are always for rendering eternal good to fallen and conditioned souls, though their sermons may seem distasteful at the outset.

(83)

Hanuman, the great monkey devotee of Sree Rama, burnt down Lanka, the capital of Ravana, the arch-fiend or anti-theist of the Treta-Yuga. A sincere devotee of Godhead always opposes and fights, by every means possible within his power, the activities of anti-theists (the enemies of Vishnu). The apparent violence of Hanuman, in burning down the capital of Ravana, the arch-enemy of Godhead and His devotees, was fully justified by and quite in accordance with the spirit of the Scriptures and of real humility inculcated therein.

(84)

Satee, the constant devotee of Siva sacrificed herself in expiation of her sin of having had to listen, most unwillingly and under the greatest protest, to the blasphemies uttered by Daksha, her worldly father against Siva, her Eternal Guide and Master, Vishnu's greatest favourite devotee. As she could not actively oppose her father, she had no other alternative but to sacrifice her own life, by divesting herself of the corporal body she received from her father.

Amongst the alternate actions or procedures enjoined by the Scriptures which a sincere devotee of the Absolute Vishnu should resort to, in order to save himself from the most solemn and gravest sin accrued from hearing and seeing activities of blaspheming Vishnu, the Supreme Absolute and Vaishnavas, Satee had recourse to one of these by sacrificing her own life on the spot.

All Glory to the Divine Master
and
The Supreme Lord Sree Gauranga.

Sree Vyasa-Puja Humble Homage

Our most affectionate Divine Master,

WE hail with great delight the Govinda-Panchami, the pupil of the Falgooni-Purnima, the Sanctum Sanctorum of the Purushottam Kshetra, where the Lord of the universe reigns supreme with all His Majesty, and above all, Thakur Bhakti Vinode of hallowed memory, the Pioneer of the genuine Vaishnavism at the present age—the Transcendental Trinity Who witnessed, six decades ago, the Advent of the most faithful and best beloved Devotee of the Supreme Lord Sree Krishna Chaitanya, the Living Manifestation of Sree Chaitanya-Vani. It is no other than our Divine Master Om Vishnupad Sree Srimad Bhakti Siddhanta Saraswati Goswami Maharaj.

Most merciful Divine Master Who is Sree Vyasa appearing to us in the apostolic order,

Let us make our prostrated obeisances at Your Divine Lotus Feet and solicit Your kind permission to offer this humble homage of our loyal hearts on this auspicious moment of Your Advent when all things animate and inanimate are united in the universal

pæan of Your Divine Love and Praise in this Abidyaharan Natyamandir, the Chief-Emporium of expounding unalloyed devotion.

Divine Courier of the Absolute Truth,

Storped in the gloom of '*Aneeshha*' or non-devotion, we are oscillating between optimism and pessimism sometimes leaning towards *Dharma*, *Artha*, and *Kama*, the fruitive ultimates of Elevationists or sometimes seeking after *Moksha*, the final goal of Salvationists. But these are "*Preyash Panthas*" (specious means) beset with grief, inebriety and fear. Optimism and pessimism, good and evil, on the mundane plane are our mental concoctions and are, therefore, wholly erroneous. So long as we cherish a desire for *Bhukti* (elevation) or *Mukti* (salvation) the twin sirens of Octopus Maya, we are enslaved by our afferent and efferent senses and are, therefore, debarred from the beneficial influence of unalloyed devotion (*Suddha Bhakti*) which is the only "*Shreyash Pantha*" (eternal path of well-being) consisting in the eternal loving service of the Supreme Lord under the Divine guidance of the true Preceptor. Devotion is not a

mental exploitation. Unlike *Karma*, *Jnana*, *Yoga* and other mental speculations, devotion is the eternal function of our unalloyed soul which consists in the confidential service of the Son of the Lord of Braja in its five-fold aspects.

Mind is the prince of all senses and is always wont to meddle with worldly affairs. It thinks it is the enjoyer the sole proprietor and the senses are its properties, its instruments to enjoy the pleasures of the world. Like an unbridled horse it runs amuck in pursuit of pleasures and pains. Restless it finds no peace in its 'enjoying' mood. In order to lord it over phenomena, it becomes the slave of passions *volens volens*. Entangled in the thralldom of boggy delusion it finds it very difficult for it to extricate itself. Mind thus fettered in mundane relativity is redeemed only by *Mantras* or Vedic Hymns in praise of the Supreme Lord. These *Mantras* Who alone can liberate the mind from its bondage are not mere sounds of the mundane plane found in the lexicons of mortals but are Transcendental Words identical with the Name, Form, Attributes and Pastimes of the Absolute. These Transcendental Words emanating from the Holy Lips of the Absolute realising souls regulate our four other senses as well as mind which are always troubling ourselves by their aptitudes to enjoy wealth, woman, worldly name

and fame for their own gratification at the cost of others giving every opportunity of some hostility from worldly friends and foes. But the Transcendental Words emanating from Your Divine Lips awaken our aptitude of love for the Transcendence progressively augmenting our innate serving temperament towards the Absolute. Although we are placed in a shaky treacherous soil we need not be disturbed by the ruptures of this world.

Our soul is the principal thing to be roused up now lying in a dormant state. The Transcendental Words identical with Godhead entering into our ears awaken the soul from his mundane stupor and torpor.

We have affinity for and are deluded by the outside features of things which tempt us more or less and captivate our senses. Such things lead us to the vortex of endless sufferings.

Our predilections are found to welcome what are pleasing to our senses. These are deluding aspects which often prevent us from positive sight of the Immanence as well as Transcendence. We should always be on our guard not to be deluded by these treacherous allurements. Our senses require sound regulation and it is Transcendental Sounds that can regulate our senses through our aural reception. In this material world everything is shifting. We can trace here nothing that is

permanent. Time will change everything. But the Absolute is never changed nor can be challenged. First of all, we should hear everything about the Absolute from an Absolute-realising soul; otherwise we are sure to confuse Transcendence with ordinary mundane things which are always perishable. Our empiric activities will not allow us a permanent stand on this dubious soil. Our thirty years' experience proves false in the fiftieth year and so forth. Experience adds knowledge to our empiric thesaurus which is ever changing. This convinces us that what we consider to be true in this mundane plane is shaky, mutable and ephemeral and cannot serve us all along. We should, therefore, be ready to receive the Transcendental Sounds with submissive spirit, sincere enquiry after the Truth and with serving disposition. Temporal sounds are always open to be examined by the other four senses. If they do not allow the validity of sounds they are summarily rejected. But as the Transcendental Sounds are identical with the Name, Form, Attributes and Actions of the Supreme Lord, we must not be troubling ourselves with challenging mood and suppose there is another phase of the Absolute.

But the pessimists take a cynical view of things. They abhor nibbling at the bait like the optimists. They accept the negation of the Absolute by

their inductive reasoning and reject by presupposing the want of His Omnipotence, the Personality of Godhead. This is like carrying burnt coal to Now castle. They invite the Impersonal phase of the Absolute by eliminating all the Divine Attributes of the Absolute-Person. This is *Nirbishesha-vada* as opposed to *Chidvilash-vada*, the Truth realised by the devotees of the Absolute Whose Name, Form, Attributes and Pastimes are identical with Himself. Thus the Impersonalists fall back to Anthropomorphism, Apotheosis, Zoo-morphism, Scepticism, Agnosticism, Pantheism, Monism, Henotheism and such sorts of "isms" which are the offspring of Impersonal Empiricism or Atheism.

So long as we cherish no apathy towards fruitive action or egotistic salvation, we have no sympathy for and reliance upon *Harikatha*. The true devotees of the Supreme Lord are neither elevationists, nor salvationists, neither archaeologists nor allegorists, neither iconoclasts nor iconographers, neither empiricists nor mental speculationists. They are pure theists and believe in the Eternal Personality of Godhead Who is All-being, All-intelligence and All-bliss. He is the Solo Enjoyer of things animate and inanimate. He is the Solo Proprietor and we are His properties. He is the Absolute Infinite and we are Absolute,

infinitesimals and hence liable to be enthralled by His Delusive Energy. He is endowed with His three Potencies, viz., (i) Chit-Potency or Internal All-Intelligent Energy from whom emanates the Spiritual world of the fourth dimension and upwards with its Name, Form, Attribute and Paraphernalia, all identical with Godhead. (ii) His Achit-Potency or External Nescient Energy, the perverted reflection of His Chit-Potency, from which emanates the fourteen worlds on the mundane plane of three dimensions. (iii) the Jiva-Potency or Bordering energy lying midway between Chit and Achit-Potency from which emanates the *Jiva* world. Like rays of the Sun these potencies are simultaneously distinct and non-distinct from the Absolute. All *Jivas* being the atomic part and parcel of the Supreme Lord Vishnu, the All-pervading Oversoul, are, therefore, Vaishnavas in essence. They are, therefore, endowed with free-will. Placed on the marginal point, when they abuse this free will and wish to lord it over Maya, they are at once hurled down to this region of limitation, conflict and dissolution. Such is the condition of the fallen souls doubly tabernaed in this prison house of three fold *Gunas* to undergo penal servitude. But when they come in contact with a *Sadhu* or Absolute, realising soul they regain their former position and are engaged in the

constant service of the Supreme Lord through His Divine Transcendental Agent Who is always in touch with Him.

Most Formidable Champion of the Absolute Truth,

Your Divine Grace has swept clean the cobwebs of Impersonal metaphysics and Psilanthropic Pedagogies spin out of the clash and din of empty words of this mundane ether.

Great Apostle of Nama Sankirtan,

You are the accredited Namacharyya of the Modern Age. You have denounced the efficacy of conventional rites and ceremonies as mere mummerly of words. You have also denounced *Prakrita Sahajiya Vada* such as Khlystism etc., and established the super-excellent Autocracy of the Nama, the Absolute Person and have distinguished the fully unalloyed chanting of the Divine Name from the dawning of the Name (Namavasa) and the ten offences that obscure the Nama (Namaparadha) which the Khlysts (pseudo-devotees) cannot distinguish by their empiric knowledge just as the bees fruitlessly toil hard to get at the honey inside a stoppered phial. The obscurity vanishes as soon as the Aurora appears in the eastern horizon and the Aurora disappears as soon as the Sun of the Holy Name reveals Himself and becomes visible to our unobstructing enlightened serving retina. The Nama is *Adhokshaja*

i. e., He reserves the absolute right of not being exposed to human senses. But He manifests Himself in the pure unalloyed serving soul. Such *Adhokshaja* realisation can be achieved by aural reception of the Nana Whom only the unfettered souls can chant.

Your Divine Grace is the Greatest Advocate of *Yukta Vairagya* which consists in the strict adherence to the proper and Godly use of everything mundane, viz., *rupa, rasha, sabda, sparsa* and *gandha* in the spirit of artless but non-addicted temperament, and is at the same time the Greatest Denouncer of *Falgu Vairagya* (Pseudo-asceticism) and of altruism of the modern age seeking after physical amelioration. Your Divine Grace is one of the Greatest Exponents of *Sreemad Bhagabatam*, the only Divine *Satwata* Sanhita for which Your Divine Grace will ever remain enshrined with all Your Glory and Melodious Sweetness in the hearts of all unfettered souls even when all the works of the speculative mortals are destroyed. The mental speculations of the Benares School have sustained a crushing blow at the Hands of Your Divine Grace by Your establishment of the true principles of Naimisharanya or Bhagabat School.

Awakener of Sree Krishna in the hearts of men.

Sree Krishna Chaitanya is the Absolute Person i. e., *Swayam Rupa*

Bhagawan. Your Divine Grace is non-distinct from the *Swayam* Aspect of the Same and hence is *Swayam Prakash* i. e., His Eternal Manifestation in the habit of His servitor. Your Transcendental Words awaken devotional aptitude in our hearts through our submissive aural reception. You are the Embodiment of Sree Chaitanya-Vani or Gospel of the Absolute Truth. Sree Chaitanya-Vani is identical with the Supreme Lord Sree Chaitanya Himself. Your Vani, therefore, awakens Sree Chaitanya in the heart of sleeping souls. Mundane words or sounds are not identical with the things conveyed by them. Therefore, when they enter into our ears they require the four other senses, viz., eye, nose, tongue, touch as examiners to prove the validity of the idea expressed by them, whereas the Transcendental Sound does not require any such corroboration because the Sound Himself is the Absolute. To attain to the Absolute the first thing necessary is the sincere aural reception of the Transcendental Sound emanating from the Lips of the Absolute-realising Saints, Who are always in touch with the Absolute. Constant chanting of the Transcendental Name after aural reception is, therefore, not only the only means for the liberation of the conditioned soul from the bondage of Maya but also the only goal as well of all Jiva-souls. The soul is at present

tabernacled in human body and mind which are now meddling with Nature. The conditioned souls must go back to their original and natural position the ever-Blissful Abode and must transcend, i. e., go beyond the four walls of three dimensions. The only means is constant *Sravaṇa and Kīrtana*, i. e., hearing and chanting of the Name in the company of *Satsaṅga* of Absolute-realising souls.

Your Divine Grace has, by Your ennobling and edifying influences of ambrosial Sree Krishna Kīrtan, denounced the Monistic teachings of the Impersonalists which form the background of the current popular Hinduism in all its forms.

The material stairs built by the Arch-Empiricist Ravana for scaling the Absolute collapsed in the empty air showing thereby the sad plight of the ascending empiric method. The Light of Love that beams through Your eyes, the unalloyed devotion that burns in Your heart and the spontaneous welling out of Inspired Truths from Your Holy Lips have dispelled the age-long doubts and prejudices from the minds of many a critic and brought them to Your Holy Feet in humiliation and contrition and they have meekly submitted to the tie of Transcendental Love. Thousands are attracted by the Divine wisdom that falls from Your Divine Lips and are immersed in the profound ocean of Transcendental Love accruing from the

constant chanting of the Holy Name. Even the most obdurate, captious, unsympathetic and aggressive pedant was seen to be transformed into a tender-hearted, loving, sympathetic, humble and serving devotee of the Supreme Lord Sree Krishna Chaitanya. Your Divine Grace has, therefore, stood the acid-test of being the living Encyclopædia of Transcendental Learning, and to compare great things with small Your Divine Grace is the uncrowned King of true Vedantists not only in the whole of Bengal but also in the whole world. Your all-embracing doctrines of unalloyed love as preached and promulgated by Lord Chaitanya have opened the gateway of Spiritual Heaven, Abiding Peace, Harmony and Love. Your religious discourses have evoked instantaneous *Bhakti* in the hearts of Your audience and inquisitive hearers and what no books could do in a score of years the worderful, soul-stirring influence of Your Gospel of Truth was able to effect in the flash of a moment. The publication of scriptural texts and periodicals in different languages, the establishment of preaching-centres and Divine Foot-Prints of Lord Chaitanya and *Archa Vigrahas* in various Shrines of the country, the founding of a Para-Vidya-Peetha and a High English school at the Birth site of the Supreme Lord Sree Krishna Chaitanya on ethical and theistic basis, the Installation of

Theistic Exhibitions to popularise the theistic principles in different places, the propagation of the principle of Bhakti through Your numerous preachers and disciples, the holding of periodical *Mahotsavs* or celebrations of the Supreme Lord and His Associates at different sanctified places, the establishment of Printing Works (living Mridangas) in different centres for the cheap publication of *Salicata Shastras*, the Circumambulations of Nabadwip, Gauda Mandal and Braja Mandal, the practical application of *Daiva-Varnashrama Dharma*, long in a moribund state on the basis of pure theistic principles as depicted in the Geeta and the Bhagabatam—all these are proofs positive and conclusive that Your Divine Grace is not only the Greatest accredited Acharyya but also the Greatest Benefactor of mankind in the modern age.

In the words of the *Salicata Samhita* may we say that the ambrosia of Your Transcendental Words give life and spirit to Your listeners, destroy all sorts of evils, concomitants of births and rebirths, produce instantaneous good and vouchsafe the greatest gift—the love of God—the *summum bonum* of human life to Your submissive hearers and hence those who chant Them ever and anon are the greatest benefactors of mankind. Who but the soul-killing offenders or slaughterers of animation

desist from chanting the Name of the Supreme Lord Who is the only Panacea of all worldly diseases, is a source of perennial entheasm to our hearts and ears and is sung only by the souls free from all mundane desires. Let our tongue be constantly engaged in singing the glory of Your super-sensuous deeds, our ears patiently hear Your Transcendental Attributes, hands be engaged in doing deeds of Your heart's desire, mind be purified in recollecting incessantly the Transcendental Activities of Your Divine Grace, head be bent low in making prostrated obeisances to those places sapetified by the dust of Your Holy Feet and eyes be engaged in visualising the Holy Spiritual forms of Your associated counterparts who live, move and have their being in Your Divine Grace.

The sands on the sea-beach, the stars on the galaxy, and ripples of the Ocean can even be counted but the Divine Attribute of Your Divine Nature can hardly be estimated by the limited knowledge of poor souls like ourselves. Nobody can know Your Divinity unless Your Divinity reveals and manifests Himself to him. Nobody can chant anything in praise of Your Divinity unless Your Divinity gives him power to do so. Like dwarfs aspiring after the moon we are trying to give vent to our feelings of artless love and reverence for Your Divine Grace and know not

whether they are eligible to touch Your Holy Lotus Feet. May Your Divine Grace be graciously pleased to accept this humble homage of Your unworthy servants. Bless us that we may serve Your Divine Grace and Your loving devotees with all humility, sincerity and

Sreedham Mayapur,
Sree Chaitanya Math.
The 15th February. 1933.

selflessness. Again we make prostrated obeisances to Your Holy Feet Who have been graciously pleased to open our eyes, long sealed in the gloom of Nescience, by the spike of the eyesalve of Transcendental Knowledge.

In loyal obedience and submissiveness
Your Divine Grace's most humble servants..
**THE UNWORTHY DEVOTEES OF
SREE CHAITANYA MATH**

All Glory to Sree Guru and Gauranga

Sree Vyasa-Puja

WITH humility, respect and charity to all really religious and devout souls of every creed I, on behalf of Sree Viswa Vaishnava Raj Sabha hail this opportunity to accord our cordial welcome to you all present here on this happy auspicious occasion in this chief centre of pilgrimage the Sanctum Sanctorium of Old Nabadwip Dham.

We greatly appreciate your kindness for favour of your coming over to this place with so much trouble to encourage us by your presence and I feel strongly impelled to thank you for your goodness and generosity.

Who is Vyasa and What is he—will necessarily be the two questions of my respected audience at the outset.

Shrutee reveals Herself through Vyasa, the Divine Transparent Agent

to purified souls, and Vyasa is the most beloved Divine Mediator between the Absolute Transcendental Personality and the fallen souls.

Vyasa is the channel of the Transcendental Word "*Shranta-Vanee* or *Gaura-Vanee*". The Divine Saraswati flowing through sacred souls and in disciplic order is our Mahanta Guru His Divine Grace Paramahansa Sree Srimad Bhakti-Siddhanta Saraswati Goswami Thakur.

The sacred function you witness today is, therefore, of great importance and will be of immense benefit towards the advancement of the cause of Theism and I humbly pray that you will kindly give me a patient hearing for some time.

My affectionate Divine Master, my

Supreme Lord, my revered Vaishnavas, Ladies and Gentlemen,

My heart leaps with joy to be in this Holy Place, Sree-Mayapur, on this happy auspicious occasion before you, and I consider it a proud privilege to open my lips at the advent ceremony of my Divine Master Who first saw the light at the chief centre of pilgrimage (Purusottam Dham) on Govinda Panchami day 59 years ago in front of the North Gate of Jagannath Temple, Puri, to lustrate the world suffering from the utter dearth of the chant of the Divine Name, to find out the fallen souls like me and to pick them up along with His Eternal comrades in accordance with Krishna's Desire.

Blessed is the day that dawned with my infant Baby Master in her lap, the Sun who first saw the Divine Lustre of the self-effulgent Holy Feet of my Divine Master, the air my Master first inhaled, the earth which first took the tender Holy Feet in her arms to rest and the mother who fed from her gentle breast.

Blessed are the fire, water, ether and nature and 33 crores of deities who have since got the chance of serving my Divine Master and blessed are the creepers, plants and trees which have since supplied fruits and vegetables for my Master's use.

Blessed are the cows, bullocks, buffalows, horses and elephants which

have had the least opportunity of serving my Divine Master and blessed are the cobblers, carpenters, potters, engineers and doctors who have made, repaired and prescribed things for the use of my Divine Master.

Especially blessed are they who have come within the range of His Divine Vision, have heard of Him or thought of Him and more especially blessed are they who have sat by His Divine Holy Feet and listened to the Transcendental Word from His Divine Holy lips, I mean His Sermons, and the most blessed are they who are acting up to His Mandates.

The most fortunate is this insignificant person who is standing before you with his head erect, putting on the crown set with the gems of the most precious particles of His Divine Feet-Dust, and who is attempting by His causeless mercy to talk of that Transcendental Being like the dwarf stretching out his hand to catch the moon but not like Ravana who wanted to build a masonry stair to scale that Transcendental Realm, which collapsed in mid-air for want of sheer support on the other side. So I must pray for support from the other side.

Ravana might think that he caught hold of "Seeta Devi"; but he actually got only the deluding reflection of Seeta. A fly sitting on the surface of a phial of honey might think that it

has polluted the honey, but there is the glass between its sting and the honey. I claim as His accepted disciple to have touched His Holy Feet. There is no longer a great dividing gulf between His Divine Holy Feet and my humble self. Will my Divine Master be graciously pleased out of His compassion for this poor soul to give me power to sing the glory of His Divine Holy Feet in keeping with the dignity of the servant of the Transcendent (Aprakritadas), the holy name so graciously and kindly conferred upon me.

Some of my audience will now put a question to me "Why are you speaking so highly of your Divine Master?" What is He? Why are you exalting Him to the rank of a Deity? Is He proud of His Birth like Brahma or, of His Majesty Like Vishnu or, of His wisdom or abnegation like Mahadeva? I must at the outset honestly reply in the negative for the benefit of empiricists or ordinary run of men. Let Indra, Kuvera, Brihaspati and the fairies of Heaven hanker after, aspire for or pant after lineage, majesty, erudition and beauty, of the great Divine Beings; let Raghunandan Bhattacharyya boast in vain of his high lineage; let Sankaracharyya boast in vain of his conceited and pedantic wranglings; let the King boast of his Majesty and let the tender sex boast in vain of their

beauty; My Divine Master is not prepared to stoop so low as to brag of these insignificant mundane attributions. I say He is not merely possessed of these earthly fames but also transcends them. His person and personal attachments are all spiritual and have no relation to the material world.

I. He is possessed of only One Thing, that Transcendental Truth, that One without a second.

II. My Divine Master is possessed of only One Thing "Bhagaban" with all His Majesty, Might, Glory, Beauty, Wisdom and Supremacy. There is none to vie with Him.

III. He is possessed of That Sri Krishna Chaitanya of Whom it is justly said by Srila Probodhananda Saraswati Thakur, "Merging with the Absolute is realised as Hell; celestial enjoyments appear as 'will-o-the-wisps'; the array of the most deadly vipers in the shape of the most formidable senses are extracted of their poisonous fangs; the dignities of Brahma, Indra and other gods appear as insignificant as the condition of worms; the world appears the abode of the fullest bliss, by the power of the Glory of the Merciful Glance of Sree Gaursundar to Whom I offer my song of Praise."

But some of my audience must now pass a remark that I am trying to warble and wriggle the point at issue. My Master must be lacking in respect

of lineage, majesty, erudition and beauty. If you poke me like that I must speak out more honest truth for the intelligent few who can feel it in their soul as an intuitive truth.

Brahma came out of the Naval Pit of Vishnu but my Master came from the Mouth Pit, Holy Lips, the Higher Part of Vishnu.

Vishnu again with all His Majesty is overpowered by the Beauty of my Gurupadpadma, the Lotus Feet of my Sree Gurudeva, at the very sight of Whom the Conch, Disc, Club and Lotus the Transcendental Weapons of Narayana must drop down and take shelter under the cool shade of the Divine Holy Feet of Nandanandana, the Beautiful Personage to Whom Vishnu must turn concealing His Majestic Two Hands within Him, being the Ocean of the liquid of unhampered mellowness (Akhilarasamritasindhu).

Please do not talk of Mahadeva who did not hear of true abnegation (Yukta-Vairagya) and the developed effulgent tasteful principle (unnata-ujjala-rasa) till he took his birth as Rudradeva and heard from Sree Gaursundar and my Divine Master eternally associated with Him.

And I pity Lakshmidēvi who dares not enter into Brindabana where my Divine Master is living eternally in company with His Beautiful Lord Sree

Krishna of Whom He is the Counter-whole (manifest in this world for me).

Reason, not spiritualized dares not meddle with this matter.

In fine I must do myself justice and say that the only wretched persons to be found in this world are those who pride themselves to be formidable warriors and regard my Divine Master as having declared a pitiless war against them although he is mercifully trying to cleanse their demoniac desires and affinity, like Brahma who undertook a somewhat similar task for Indra when the latter was born as a hog on the bank of Manas-sarobar as recorded in our Puranas.

This incessant civil war has left very little time for those wretches to enjoy, but I must add that just as Ravana used to wipe off the sweat of his brows by the string of his bow fitted with arrows showering incessantly against Rama, they also, with equal tactics, look back from time to time even after they are vanquished to enjoy even when they are being drawn to the jaws of death.

Will my Divine Master be graciously pleased to cut off the ten heads of those persons facing the ten different directions for enjoyment and lay them flat, straight, prostrated on the ground, removing all their angular vision and sit tight on their breast? Theism is there when we will lay prostrate, sub-

mitting fully to His Divine Feet for our much-needed relief from which platform the Supreme position of Transcendental Vishnu can be seen.

Gentlemen, you are aware that when one straight line stands upon another line, like Kali upon Siva, it creates angles, either an acute angle, right angle or obtuse angle; but when the conceited line, standing with its head erect, is made to lay flat on the base or foundation line, there is no angularity at 180°. Straightness is there, simplicity and sincerity are there. I am defeated here with my predominating Lord in my breast. The Supreme

Position of Vishnu can then be seen through the enlightened power of vision which is available on this platform. Hiranyakhsa was thus made straight by Sree Varaha Deva.

But my revered Vaishnavas, I am very much afraid of any destiny similar to theirs and I humbly pray to you all that they also may be enabled to make an honourable retreat from this disastrous war and go back to Godhead and to home in your company in compliance with the message of my Divine Master.

With this I beg to conclude my babbles today.

APRAKRITA DAS.

Ourselves

Dec. 18—Srimad Bon Maharaj lectured in English at the Bar Library of Narayanganj on 'Is Religion dynamic?'

Dec. 21—Editor *en route* from Calcutta to Dacca was received at the Steamer Ghat of Goalunda by a deputation of the inhabitants of the neighbouring parts of the Districts of Faridpur and Pabna. Received address of welcome at Munshiganj, the chief place of Bikrampur. Was welcomed at Narayanganj on behalf of the Bar Association and the public. Motored from Narayanganj to Dacca.

Editor stayed at Dacca from Dec. 21—Jan 30 at Tikatuli.

Dec. 29—Srimad Tirtha Maharaj lectured on 'the good form of *bhakti*' (Bhakti Sadachar) at the Dacca Intermediate College Hostel on Dec. 29.

Srimad Aranya Maharaj and party preached in Narayanganj and the adjoining places.

Srimad Bodhayan Maharaj preached in Gafargaon and neighbouring villages.

Opening of the Theistic Exhibition—
Jan 6—Editor formally opened the Theistic Exhibition erected on the grounds formerly occupied by the military (*Purana paltaner math*) on Jan. 6. A great circular pandal was erected for the purpose at the centre of the grounds occupied by the stalls. Mr. Langly Vice Chancellor of the Dacca University and other members of the University, Chairman, Vice-Chairman of the Dacca Municipality, Heads of the local High Schools, Munsifs and Deputy Magistrates, notabilities and Zemindars, ladies and gentlemen attended the opening function. On entering the pandal Editor was received by the assembly standing. He then took his seat on the dais and was garlanded by Srimad Tirtha Maharaj. Srimad Ananta Vasudev Paravidyabhushan Prabhu sang the opening kirtan song *Suddha Bhakt*

Gaudiya Math:—The *Sradha* ceremony of the departed mother of Srijukta Atindranath Bandyopadhyaya, Vedantavachaspati, Editor of the Nadia

Prakash was performed on the 9th of January at the Gaudiya Math by offerings to Vishnu as enjoined by Sree Haribhaktibilas.

Press notices :-

"The East Bengal Times" Dacca, Jan. 7, 1933.

The Theistic Exhibition—

A grand Theistic Exhibition, unique of its kind, is being held in the Purana Paltan ground of Dacca from the 6th of January up to the 27th instant. Exhibitions pertaining to mundane matters are not only not rare but are often times held here and there even during the course of a year, but Exhibition of a Theistic nature, not conceived before, has been brought into vogue in these days of materialism by Paramahansa Parabrajacharya Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupad, the Organiser-in-chief of Gandiya Mission and the present Acharya of the Viswa-Vaishnav-Raj-Sabha of Nabadwip, Bengal, who has recently come to Dacca to open this Exhibition.

The aims and objects of this Exhibition are to educate the people in purely Theistic principles inculcated by the Scriptures Srimad Bhagavatam, Sri Chaitanya Charitamritam etc., by means of symbolical representations in the shape of dolls etc. The message of the Absolute Truth as well as the Absolute Realm which can be brought home to the submissive disciple through aural activities has also been attempted to be inculcated through the ocular instrument by means of such symbolical representations.

About a hundred stalls have been set up for visualising in a concrete and easily intelligible form, many of the most fundamental principles of the Revealed Religion. The nature of the Exhibition is such that it can be taken advantage of with benefit by all religiously minded people, irrespective of age, sex, caste, creed or colour.

A brief account of a few stalls describing the subject matters demonstrated therein will give the reader a rough idea of the nature of this Theistic Exhibition.

The ten Avatars (Descents) of Vishnu (All-pervading Divinity) to the mundane plane are manifested for discouraging Anthropomorphism, Zoomorphism and all other "isms".

Stairs of Ravana are constructed to show the ascending empiric method. The material stairs built by Ravana (Empiricism) for scaling the Absolute collapse in empty air.

Sukracharya and king Bali—to show that family spiritual guides (gurus) opposed to unalloyed service of the Absolute should be discarded.

Dogs, Ases, Pigs and Camels saluting worldly heroes—opponents of the aural reception of the Transcendental Message are comparable to four classes of animals. Dogs follow bitches under every discouragement; Ases are contended beasts of burden; Pigs wallow in filth; Camels relish prickly thorns.

Pedantic wranglings of empiric scholars obstruct all enquiry about the Absolute.

Artificial concentration of mind practised by Pseudo Yoga is ineffective in checking carnal appetites.

The Gardener—Sri Sri Krishna Chaitanya in the role of the Devotee gives away the ripe Fruits of the Love for Krishna to all persons.

Monistic teaching of the Vedanta by Sankara which form the background of the current popular Hinduism in all its forms, are denounced by the Supreme Lord Sri Chaitanya.

Junior Haridas was found guilty by the Supreme Lord in indulging his carnal appetites under the grab of a Bairagi.

He was renounced by the Lord for his offence and not pardoned which led him to drown himself in the Tribeni—a course approved by Sree Krishna Chaitanya as the only fitting expiation of his mortal offence.

The six sensuous impulses, represented by six women, are mercilessly assailing their victim—the plight of all worldly person; but they are fully controlled in the person of a Goswami.

The harlot trying to seduce Thakur Haridas; listening to the chant of the Nama by Thakur Haridas then delivered from carnality, received the Nama from him and thereafter led a saintly life.

Archana or ritualistic worship of Vishnu is obligatory on all. By worshipping Vishnu all gods are worshipped just as by watering at the root of the tree all the branches and leaves are really nourished.

Infant Prahlad is hurled from the summit of a hill, thrown into the fire pit, cast into the ocean, thrown under the feet of a wild elephant; cast into a dungeon and administered poison. These are not any mundane trials and are nonexistent on the plane of Prahlad.

The surgeon and the sick boy. The surgeon is mistaken as his enemy by the boy suffering from gangrenous sore.

The joy of the boy after cure.

The above and many others of their type are all highly instructive to those who care a little for their religious uplift.

['Amritabazar' Patrika 19th January (1933)]

The Theistic Exhibition or Sat-Siksha Pradarsan as it has been termed in Bengali which was opened in Dacca on 6th January last has been able to attract a large number of visitors every day. The interest of the people in this unique Exhibition has been greatly enhanced by a number of learned 'Sannyasins' and 'Brahmacharins' of the Gaudiya Math who have been explaining to the visitors the significance of various attractive exhibits. The educated people of all denominations both males and females, are the foremost among visitors and they see the exhibits very inquisitively and listen to the interesting explanations. The unique character of the Exhibition, its novel method of teaching and its educative value are being highly appreciated by all, especially by the educated and thinking people. Apart from its educative value the beautiful Krishnagar dolls which have formed the principal parts of the exhibits are by themselves very attractive and are worth seeing from the artistic point of view.

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OR

SHREE SAJJANATOSHANI



EDITED BY PARAMAHANSA PARIBRAJAKACHARYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaaj

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THE HARMONIST

OR

SHREE SAJJANATOSHANI

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No. 9

Sree Krishna Chaitanya

THE Most Auspicious Anniversary of the Advent of the Supreme Lord was celebrated by fasting and congregational chant of the Name, Form, Quality, Activity and Servitors of Sree Krishna Chaitanya, identical with Sree Krishna, at the Holy Shrine of His Nativity, the Abode of Sree Jagannath Misra and Sree Sachi Devi in Sridham Mayapur, on the 12th of March, under the ex-officio direction of the Editor.

The Name Sree Krishna Chaitanya is identical with the Absolute Personality or Sree Krishna Himself. This

Name was first manifested to the world in the 24th year of the Career of the Supreme Lord on the occasion of His Renunciation of the world. The Name was revealed by the Lord Himself to Sree Keshab Bharati who formally announced the same.

This should not be supposed to imply that the Name Sree Krishna Chaitanya is not fully identical with His Own Personality. What it really means is that the Distinctive Personality of Sree Krishna Chaitanya remained hid from the people of this world till He

announced Himself by the Act of the assumption of His Own Name along with the garb of renunciation. Till then Sree Jagannath Misra alone, immediately before his departure from this world, had had the real vision of His Son as *Sannyasin*.

Sree Krishna Chaitanya is the Supreme Object of worship of all pure souls. But He never accepts any service that is rendered to Himself on His Own Account. This is His Distinctive Nature. He accepted no service on His Own Account during the whole of His Career. All His Activities are for the deliverance of the world by the method of serving, and making others serve, Sree Krishna.

Not that He is not entitled to our worship by exactly the same unconditional submission as we offer to Sree Krishna. The Two are the same. But it is the Distinctive Nature of Sree Krishna Chaitanya not to accept any worship on His Own Account. His followers also act in the same way. They accept all honour for Sree Krishna. Whereas it is the Distinctive Nature of Sree Krishna to be the Recipient of all worship.

This involved a great practical difficulty in the case of Sree Krishna Chaitanya in as much as the people of this world desire nothing else but superiority over others. Sree Krishna Chaitanya accordingly assumed the

triple staff in order to reveal to the world the true significance of the Scriptural institution of renunciation as the indispensable pre-condition for the service of Krishna. The *sannyasin* is enjoined not to bow to any person but to accept on behalf of Krishna the prostrations of every entity. All persons of this world are enjoined to prostrate themselves to the *sannyasin* of the triple staff. This is the ancient Vedic dispensation for curing the sin of wilful rebellion against the Absolute by the method of unconditional submission to His devotee.

But no one is really a *sannyasin* who does not serve Sree Krishna by the method of abstaining from employing his body, mind and speech for any worldly purpose. The *sannyasta* is not entitled to serve anybody except Sree Krishna. He is entitled to receive the service of other people without making any return, on this condition.

This is not paradoxical. The *sannyasin* alone is entitled to receive our service as he accepts no service on his own personal account. The people of this world are accustomed to receive all services on their own account. So they are enjoined to submit to be controlled by the *tridandi sannyasin*. By doing so they are gradually relieved from the aptitude of receiving the service of others on their own account. The service that is offered to the servant

of Krishna is the only service that reaches Krishna. The offerer and the bearer of service complete the circuit of the redemptive process.

The institution of *tridanda sannyas* is no doubt liable to be exploited by designing worldly people for their worldly ends. But such abuse does not abolish the institution itself. All souls who have really attained the service of Krishna have been enabled to do so by putting themselves under the unconditional guidance of the beloved servants of the Supreme Lord. This is the central teaching of all the revealed religions.

The worship that is rendered to the servant of Sree Krishna is rendered to Himself as it is accepted and demanded solely on His account. If the *tridandi sannyasin* condescends to accept my service it is a proof that Krishna is so willing. It is an atheistical blunder to suppose that my service can reach the Lotus Feet of Krishna in any other way.

But the *sannyasins* themselves had forgot their proper function and were accepting the worship of the people, that is solely due to Krishna, on their own personal accounts. The Early Career of the Supreme Lord Sree Krishna Chaitanya places before us the function of the regulated householder, that is, of one who leads the quasi-spiritual life under Scriptural regulation prior to the attainment of

the sight of the transcendental servant of Krishna and subsequent to initiation under the direction of the Gurn, for being relieved of all worldly affinities.

The Supreme Lord did not stand in the actual need of undergoing any tutelage. But as the spiritual training ordained by Him is identical with His Personality He chose to reveal Himself in this way. Let no one suppose that the Scriptural institutions have not been ordained by Godhead or that any of those ordained institutions is less deserving of one's unconditional homage than the Supreme Lord Himself. These Divinely ordained institutions constitute the Transcendental Body of the One Divine Person.

The assumption of the triple staff of renunciation made the Householder Nimai Pandit the revered Teacher of all worldly people. The renunciation of the world is effected by the dedication of oneself externally as well as internally to the service of Krishna. The institution of the triple staff *sannyas* expresses this complete spiritual change. No conditional soul is entitled to the direct service of Krishna except after assumption of *tridanda sannyas*. The *Paramahansa* is not a conditioned soul. He is the eternally free servant of Krishna. The *tridandi sannyasin* is a regulated direct servant of Krishna. The *tridandi sannyasin* is subject to the control of the *Paramahansa*.

All worldly people are subject to the control of the *tridandi sannyasin*.

It is incumbent on every conditioned soul, if he is to obtain redemption, to seek the unconditional guidance of the *bona fide tridandi sannyasin*. The conditioned soul is also in a position to accept rationally only the guidance of one who serves Krishna by the method of renunciation of the world in as much as he is in such case least likely to misunderstand any seeming sacrifices of his worldly interests which he may be called upon by such a person to make for the service of Krishna. The teacher of religion is enjoined to act always up to his own teaching. The teacher of the service of Krishna can never countenance conduct that is not directed to the service of Krishna. Any worldly person who accepts the guidance of such a teacher thereby tacitly admits the purely unworldly character of the service of Krishna. This is the very first step on the path of the transcendental service of Krishna.

The Name Sree Krishna Chaitanya is the Name of the Divine *Tridandi Sannyasin*. The *Tridandi Sannyasin* is the ordained teacher of all worldly persons. Sree Krishna Chaitanya is thus in the specific sense the *Only Supreme Teacher* of all worldly people.

Does it mean that all conditioned souls who desire to follow the Teaching

of Sree Krishna Chaitanya have to renounce the world in the long run? It is this which is dreaded by the worldly people who prefer to believe in the feasibility of serving Krishna without renouncing the world.

There are also texts of the Scriptures which declare that the service of Krishna is attainable in all conditions and without the necessity of changing one's worldly occupation. Had it not been so there would be no meaning in the Scriptural regulations for householders. Renunciation of the world is dreaded only by those who are unduly attached to the things of this world. But renunciation is enjoined by the Scriptures only on persons who have actually lost all taste for the worldly life. In the case of such persons it is both natural and obligatory to renounce the world and accept the whole-time service of Krishna by the assumption of the garb of *sannyas* under the direction of the *Paramahansa*. The triple staff of renunciation has to be received at the hands of one who has renounced the world. It is necessary to be guided by the advice of the *bona fide* devotee of Krishna in the matter of renunciation. Renunciation not authorised by the devotee is not accepted by Krishna and would be an offence against the world.

Sree Krishna Chaitanya is the Divine Embodiment of the Renuncia-

tion of the world as of every other Scriptural institution. But the Act of Renunciation is His Distinctive Characteristic. He represents the whole-time Service of Krishna by the assumption of the garb of renunciation. He demands that the exoteric face of the conduct of His devotee should also be such that it might not be misunderstood by worldly persons. This is the Highest Magnanimity. The Sacrifice that such conduct entails on the servants of Krishna will be understood if we bear in mind the fact that Krishna Himself does not require formalism

in lieu of service. On the contrary Krishna is most gratified by service that has an external face which hides the inner sterling aspect. The Sacrifice of this distinctive characteristic of the service of Krishna is the greatest possible sacrifice that can be demanded from the *bona fide* servant of Krishna.

Sree Krishna Chaitanya told Sarbābhauma Bhattacharyya that He was not a *Saungasin* at heart, but had left His Home through grief at separation from Krishna. This is the Highest Aspect of the Exoteric Conduct of the Supreme Lord.

Sree Vyasa-Puja Response

[By Editor on His fiftyninth birthday, delivered at Anidyaharan
Natyamandir, Sridham Mayapur, on February, 15]

THE word 'jai' (victory) is uttered for expressing the conviction of excellence. We are enabled to realise the nature of the subject-matter of the worship of Sree Vyasa if we apply ourselves to the consideration of the excellence of Sree Vyasadeva.

Srila Vyasa enjoins on us 'to meditate upon the Absolute Truth Who always dispels all delusion by His Own Potent Effulgence'. When we follow

in the footsteps of Sree Vyasadeva we attain the sight of the Divine Entity. The word 'Ihama' means 'light' or 'receptacle'. By the help of light, darkness is dissipated ; or if the proper receptacle is realised we are endowed with the eligibility for the performance of meditation. Our faculty of recollection is resuscitated—that recollection which has passed out of our memory.

"Non-forgetfulness of the Twin Lotus Feet of Sree Krishna reduces non-good and augments positive well-being, by promoting purification of the entity, devotion to the Supreme Soul, and Knowledge endowed with apprehension of the reality and non-hankering for the mundane". It is only if we are in a position to render that Entity of the Supreme Soul constantly remembered in the heart that well-being would ensue. Hearing is rendered possible by the agency of chanting (*kirtan*); and if hearing is maintained in the best manner real well-being makes its appearance. In the absence of hearing and chanting (*sravan* and *kirtana*) the substantive manifestation is not possible.

Take for instance the following contentions of the atheists. They think that the Divine Entity has no Body, no Beauty; that He is not Transcendental; that it is necessary to avail Knowledge derived through the senses, like Ravana for reaching His Presence; etc. But *Sruti* (*heard transcendence*) does not say so.

He alone is the Lotus Feet of Sree Guru in the order of the spiritual successors of Sree Vyasa, by listening to whose chanting our recollection of the Divinity has been actually awakened. All of us are his servants. The desire to chant has been aroused by the practice of listening. By the agency

of *kirtana*, or singing, the conditioned aptitude is dispelled. If the word of that country, that unlimited Realm (*Vaikuntha*), the region that transcends the sphere of the measuring aptitude, reaches our ears, where word is song, on listening to that *song* our eternal well-being manifests itself by the elimination of all evil.

'*Vaikuntha*, or *Aprakrita sabia*' may be rendered as 'transcendental sound'. The word 'transcend' signifies 'ascent', 'ascent' from the conditioned aptitude. To remain here is equivalent to be confined to the mundane experience, to practise one's masculine egotism or one's vanity of being the master. But there can be no real well-being if one remains entangled in such dominating egotism, for the reason that it is only those persons who are infatuated by the sense of their own superiority that are apt to be entrapped in the fetters of such dominating egotism. "The person whose soul is infatuated by dominating egotism regards himself as his own master". This is the testimony of the *Geeta* and all *Sruti*. "The individual soul perching on the same tree (as the Divinity) undergoes miseries due to his non-Divinity and infatuation. When in the act of serving he perceives his Companion to be the Divinity he realises His Glory being delivered from sorrow". "When the perceiving entity has sight of the Master, the Supreme

Lord, the Person Who is the Cause of the Brahman, of Golden Hue, he is completely cleansed of his virtues and vices, and freed from the obstruction of mundanity and obtaining real enlightenment, attains to the condition of supreme equipoise”.

In the *Shloka* just quoted there is mention of the supreme equipoise which is altogether different from the position of equality that is postulated by our sense-ridden judgment. The equality that relates itself to limited entities is not absolute. The equipoise relatively to the Great One is a different entity.

There is mention of one's meeting with the Person with the Golden Hue and of sin and righteousness. But it is only when we are relieved from all these conditions that we are in a position to know that we are not non-spiritual entities, nor it is the function of our real nature to remain engrossed in the non-spiritual entity. So long as we remain entangled in our perverted self, by going off the track of our soul, it is not possible for us to meditate on the true Object of our meditations. The practice of meditation on limited entities has reduced us to the condition of the frog in the well.

I happen to be an entity dominated by the knowledge of the five mundane categories. I am entrapped in the functions of littleness by abstaining from the thoughts of the Great One.

And it is for the reason that I have preferred to remain confined to the functions of my littleness that the egotistic sentiment, that I am the master of myself and of all entities, has appeared in me. It has become necessary to get rid of this desire for domination. Nothing is easier than to assert that the little should aim at being identified with the Great. If one allows himself to be mastered by such senseless ambition and tries to realise his 'oneness' with the Divinity, such egotistic vanity effectively blocks the course of all real well-being.

When we are cast into the state of evil by harbouring the hallucination that we are the equals of the Divinity, there appear simultaneously,—(1) a condition which is experienced as one of griefs, (2) the state of infatuation due to 'forgetfulness' of our real nature and (3) fear. In other words we lament on account of supposing ourselves to be identical with our gross and subtle bodies, being enchanted by the Limiting Energy (*Maya*) of Godhead. The mischief makes its appearance when I begin dishonestly to think that Godhead, His devotee (*Vaishnava*), the spiritual guide and I myself are on a footing of equality, and that I am superior to them. From the wicked thought that I am the equal of the spiritual guide and the Vaishnavas, or that they are less than myself, the dreadful offence in the

shape of the contempt for one's superiors gathers strength. This is the real culpable arrogance. The text of the Bhagavatam, "One who, while worshipping Govinda, abstains on principle from worshipping His devotees, is called 'arrogant'," speaks of this arrogance which manifests itself in one who neglects the worship of the devotees of Godhead. When the conviction that all entities connected with Godhead are objects of my worship as much as Godhead Himself, dawns upon our souls, we are freed from the clutches of grief, infatuation and fear. The only method by which this desideratum is realisable is the service of Godhead.

It is this very principle that has been sung by Sree Vyasadeva in Srimad Bhagavatam, "By listening to the Narrative of the Bhagavatam with submission the aptitude of the service of the Supreme Divine Person Sree Krishna is aroused in such hearer. This serving disposition dissipates all sorrow, infatuation and fear". It is solely because we have lost the service of the Lotus Feet of Krishna that we are subject to sorrow, infatuation and fear. In the verse, "The 'Knowing' one wrote this thesaurus of the principles of devotion of which mankind is so ignorant", Sree Vyasadeva has been styled as the 'knowing' one. In other words all the rest except Vyasa have been declared to be ignorant. I am ignorant. Why did

I offer myself to the temptation of wielding domination? I am by no means the master. On the contrary I am, indeed, the slave of sorrow, infatuation and fear.

I am eligible for reading merely the Mahabharat. "Let these worship the *Sruti*, those the *Smriti*, others the *Mahabharata*, through fear of the sorrows of this mundane existence. Hear am I engaged in the act of worshipping Nanda in whose corridors the Supreme Lord sports as his darling Son". Here is the error. I never thought that Nanda Maharaj is the Lotus Feet of my Sree Guru, because I am so busy in contriving the destruction of Krishna. Had it not been for this why am I in my present plight? All through the period, during which we continue to be anti-devotees, we are overtaken by a good many calamities. The only way for being relieved of those evils is '*bhakti*' or to serve Godhead by the natural aptitude of the soul. It is this which the 'wise' Vyasadeva was enabled to know. "In the mind rendered perfectly pure and concentrated by the cementing process of transcendental service he experienced the vision of the Full Divine Personality and also of the limiting deluding potency, occupying a condemned position of dependance on Him, by whom completely infatuated the individual soul regards his essence

as made up of the triple mundane qualities although his nature is really transcendental, and is saddled with all those unnecessary and harmful requirements that are the products of the mundane energy. He had also a vision of the nature of the direct service of the Transcendent by means of which these needless difficulties cease automatically."

We shall be enabled to realise our lasting good if only we place ourselves wholly under the protecting guidance of Sree Vyasadeva. Note particularly the verse of the *Upanishad* that tells of the vision of the Divine Master "*Of Golden Hue*" (*Yada pashya pashgate cakmacarnam* etc.) It will rebound to our lasting good if we learn to view That Entity by the joining process of transcendental service, to employ our thoughts on Him and seek to attain the Knowledge of That Unlimited Entity, in loyal pursuance of the teaching of Sree Vyasa. In the act of listening to the discourse of the Transcendental Entity the faculty of hearing will expand.

The Transcendental Word chanted by Devarshi Narada made his way into the cavity of the ear of Sree Vyasadeva. This is the cause by which he was enabled to have the vision of the Full Personality. Under the influence of the dominating aptitude that prevails in this mundane world we adopt the cults

of Hero-worship and Apotheosis on the one hand or turn into Anthropomorphists, Zoomorphists, etc., on the other, by being infected with those respective modes of thought. Godhead will appear to us in the ways in which we shall choose to embellish Him.

If we abuse the prerogative of our human life, —if we choose to think ourselves to be on a footing of equality with Krishna, —we shall thereby fall into the snares of delusion and be conducted to perdition. The sequel of the vanity of supposing oneself to be master in one's own right has been analysed by Sree Vyasadeva in the verses. "*Yehagehbabhuksha*" "*Jagat-pragasam*," "*shreya sciting*," etc., we are truly benefitted by listening attentively to these discourses of Sree Vyasadeva.

Godhead in no long time enters the heart of the person who constantly listens with faith and chants His Deeds." Our real good is assured if we have the good fortune of listening to the Word of Godhead from the Lotus Feet of the Transcendental Master. The Lotus Feet of the Divine Master constantly chants the Word of Godhead. He has no other function. It is imperatively necessary to listen to and accept the word chanted by Him. We cannot retain the word issuing from the Lotus Lips of Sree Guru even after we have been enabled to receive Him. The word tends to be eclipsed if

He is not chanted to others. If we busy ourselves in any other unnecessary pursuit by abstaining from chanting the Word received from the Lotus Feet of Sree Guru, we lose our eternal entity and become assiduous for welcoming sorrow.

"That person is entitled to the attainment of the service of the Feet of Godhead, the Redeemer from the worldly bondage, who lives by submitting to Him with heart, speech and body, realising by his good vision His Mercy in the sufferings entailed by his own deeds." This *sloka* occurs in the Bhagavatam. May all of you be pleased to come to the *Samadhi* of the Lotus Feet of my Sree Guru on the bank of Sree Radhakunda for listening to the meaning of this *shloka*.

(The Editor followed by the audience made his way to the *Samadhi* and after circumambulating and prostrating himself before the same three times proceeded with his discourse as follows.)

There is no other way of being delivered from this world. Whatever Godhead does is for our good. We can be redeemed if we behold His Mercy in every event and in every activity. But if we notice any defect in His works or realise any cruelty therein, it is sure to result in evil and difficulty.

All my difficulty is due to the fact that I happen to be engrossed in

activities other than the service of Krishna. If my taste for the service of Krishna really increases day by day I shall be blessed indeed. He who employs us in activities of this nature is the Lotus Feet of Sree Guru. The order of the Gurus are all persons who are loyal followers of Sree Vyasadeva. For this reason may all of you, who constitute the order of my Gurus, have Mercy upon me that I may have unflinching devotion to the Lotus Feet of my Sree Gurudeva.

To-day is the day for the worship of the Lotus Feet of my Sree Gurudeva. I am a most vile person, but he, indeed accepted me. During the period that he was manifest in this world I did not assume the garb of renunciation; I wore the usual garb of the people of this world. I do not make any one my disciple. All of you are the order of my Gurus. I have accepted you as my Gurus. On receiving a jerk of the Lotus Feet of my Sree Gurudeva I lost all sense of this external world for the space of one year. I do not know whether any Transcendental Agent equal to Him in Greatness has ever appeared in this world. How may those, who are busy with the lust, anger, etc., of the world, ever know him?

May you accept the perfect meaning of the *slokas* "*Anasaktasya...*" and "*Prapanchikatanya ..*". May you also consider well these words of a great

person, "Empiric knowledge and fruitive work are both cheats. They entice and plunge me into the deep

waters of the sea in the end". May you ponder on the verses '*Karmabalambaka kechit...*' and '*Neha yat karmra...*'.

Address to Preachers of the Mission going to England

Their Holinesses Tridandi-Swami Bhakti Pradip Tirtha Maharaj and Tridandi-Swami Bhakti Hriday Bon Maharaj,
May it please your Holinesses,

WE, the members of the Gaudiya Math, beg to offer this humble tribute of our loving homage at the feet of your Holinesses on the eve of your departure to the west on the holy mission of preparing the minds of the peoples of those parts for accepting the words of His Divine Grace in unchallenging mood.

The Divine Personality and the Mission of the Acharyya are not unknown to the Occident. The West is also aware to an extent of the fact that the Message of the Absolute may neither be delivered nor received by the the imperfect apparatus at the disposal of the soul in the conditioned state. Those Truths are found in an undeveloped form in the Biblical literatures. It will be the preliminary part of your activities to deliver the complete spiritual epistemology to all seekers of the Truth.

The natural direction of true enlightenment has always been from the East towards the West. The wonderful progress of material civilization of modern times has been mainly due to the labours of the thinkers and workers of the West. It is the purpose of His Divine Grace to enable humanity to consecrate its increased material resources to the service of the Absolute. The misdirection of those resources constitutes the most dreadful menace to the real peace and well-being of the world.

Sree Gaudiya Math in Calcutta, the principal branch of Sree Chaitanya Math, is instituted by His Divine Grace for affording the second city of the Empire the opportunity of studying the Career and Teachings of the Supreme Lord in the lives and activities of its members. It is not a speculative system that your Holinesses are carrying to the peoples of Europe and America but the spiritual life itself.

We have no doubt that this will be realised in the activities of your Holinesses by all sincere souls of those countries.

We have no doubt that a branch of Sree Chaitanya Math will be established in the metropolis of the Empire at no distant date to be the head quarters of our propaganda in the West. We have every hope that the highly cultured people of England, to whom you are going just now will give your Holinesses a patient and unprejudiced hearing and be enabled by close and attentive personal association with you by means of such institution to discover the real nature of the service of Godhead.

Material science has been able to overcome the bounds of race and country and to become a universal and unitary concern. It is the cherished dream of all sincerely devout persons that the complete Revelation will one day surely break down the barriers of sectarian misunderstanding and triumphantly inaugurate the Church Universal.

It is the mission of your Holinesses to persuade the peoples of the West to offer their lending ears to the living Words of His Divine Grace for realising the complete nature of the Vedic Revelation. Your Holinesses are constantly engaged in the service of His Divine Grace and this is sure to impart to the Words and activities of your

Holinesses that living spiritual persuasive force which is sure to win the most rebellious hearts.

His Divine Grace has been preaching the Absolute Truth to the people of this country on a public scale during the last decade or so. During this comparatively short space of time thousands of persons irrespective of caste, creed, colour, age or sex have been enabled to recognise the undiluted genuineness of His Divine Mission. His Divine Grace has revealed the Career and Teachings of the Supreme Lord Sree Chaitanya to the modern mind in its widest sense. The rapid and phenomenal expansion of the activities of the Gaudiya Math during these years of the world-wide tumult of the greatest war and its aftermath fills us with the hope that the Teachings of Sree Chaitanya will be welcomed with the most profound joy and relief by the peoples of the Occident who are in a better position after their late terrible experiences to appreciate the necessity of a living faith which is able to fully satisfy the actual requirements of this scientific age. The acceptance of the Teachings of the Supreme Lord Sree Chaitanya by the peoples of the West will in its turn afford the people of this country the opportunity of trying to understand the real nature of their priceless heritage in the light of the enlightened verdict of the best minds of the West.

With hearts big with these high hopes for mankind on the eve of their actual realisation by the mercy of His Divine Grace we beg to offer this

humble tribute of our respectful Homage at the feet of your Holinesses as an imperfect expression of our feelings on this auspicious occasion.

Your Holinesses' humble

Servants,

Members of the Gaudiya Math.

Replies of the Preachers

MY most revered and affectionate Divine Master, His associated counterparts, President, Sisters and Brothers,

Sree Gurudeva has been graciously pleased to impose upon my most unworthy self His commands involving a great responsibility. Power and ability I have none. I put my hope in the causeless mercy of Sree Gurudeva and Vaishnavas. I make my obeisances to the Lotus Feet of Sree Gurudeva whose mercy gives the dumb the power of delivering the Words of God with the highest eloquence and the lame the power to surmount Sumerian obstacles. We offer our heart-felt thanks for the many kind words of blessing, affection, praise, sympathy and encouragement for ourselves personally and in regard to the purpose of our journey to Europe that

have found expression in the farewell addresses presented to us by His Divine Grace, members of the Mission, friends and well-wishers on the eve of our departure to the West.

The present occasion recalls to my mind the similar event when the Supreme Lord Sree Krishna Chaitanya was pleased to send Sree Rupa and Sanatana to preach His word to the people of the West. The people of those lands had been devoid of real knowledge of devotion and spiritual living. Sree Rupa and Sanatana were commissioned to persuade those people to spiritual living.

The Supreme Lord employed the two brothers to lead the army of His devotees who were despatched to the West. We resemble them in as much as we are being sent to announce the

coming of Srila Prabhupad and in respect of following in their footsteps as their humble servants.

In that far off west there is possibly to be found an equal or even greater volume of inattention of all-time devotional aptitude but more sympathy for worldly amelioration. We are unacquainted with those countries. We have no first-hand knowledge of the characteristics of those people but their culture is incomparable though their speech is different from ours.

This is our first attempt to carry the Message of Sree Chaitanya to those rational peoples. Our purpose is nothing less than the preaching in such strange environments of the real Truth in His Fullness. This is surely a task that is worthy of the infinite causeless mercy of Sree Sree Guru and Gauranga.

Srila Prabhupad had declared war against those of the world who are averse to the service of the Absolute. Our only weapon is the revealed Transcendental Sound. Our only armour is the Mercy of the Divine Master and the Vaishnavas with the sincere co-operation of the lending ears.

Of the two commanders selected by Srila Prabhupad for this great enterprise one happens to be a veteran and the other, his companion, possesses the freshness of youth. The veteran is proceeding to the field invigorated by

the energy of his youthful companion. His only capital consists of the attitude of constantly praying for the gift of affection of Hari, Guru and the Vaishnavas with the generous willing temperament of the audience. May this little lamp be constantly fed with the unctuous liquid of your affection. May the light of the lamp spread its effulgence to those countries in the act of being waved in worship of you.

Srila Prabhupad is the living form of the Word of Sree Chaitanya identical with unclipsed cognition. My humble self and my companion are proceeding to the distant lands in the office of the bearers of the Word of Sree Chaitanya. Srila Prabhupad is the Master Musician. We are the musical instruments made of clay in His hands. The earthly quality of this drum of clay (*Mridanga*) transformed into a living instrument by the touch of the hands of the Master will proclaim the Word that enlightens. The force of the Word from the living source will automatically overcome all obstructions offered by the opaque entities of this world.

My Divine Master and Vaishnavas, may You be pleased to bless us that our minds may always remain attached to the Lotus-Feet of our Master. If the mind is constantly and lovingly directed to the Lotus-Feet of Sree Gurudeva the cognitive faculty is

enabled to be in touch with the Absolute. By the exercise of such cognition one is enabled to succeed in promulgating the inner purpose of the Master. By the strength of this relationship we would be able to invoke sympathy by degrees from the hearts of the peoples of all countries. We are confident that all persons will then enroll themselves, heart and soul, to join the chorus of the melodious Word of Sree Chaitanya. After we have tuned all harps to harmony, peace will flourish in all parts of the world.

We firmly cherish the hope that this inner purpose of Sreola Prabhupad will be realised by our successful preaching.

Many great warriors and commanders were employed in the enterprise of building the bridge across the Ocean by Sree Ram Chandra. There was a tiny squirrel among those mighty personages. Srila Prabhupad has employed a squirrel, no other than my humble self, in the building of the bridge of Transcendental Love between the East and the West. There is certainly no end of my happiness at this. My Divine Master and Vaishnavas, if I am enabled, by being annointed with Your Feet-dust to carry thither by the process of *Kirtanam*, the glory of the Transcendental Message, an atmosphere may soon be created where you will naturally be most cordially

welcome in the near future. This is the prayer of my humble self who has no other desire.

The Sun in the form of the Word of Sree Chaitanya has arisen in the Eastern horizon in Sree Gaudapura. May all of you bless me that I, as a tiny ray of that Sun, may be enabled, on our arrival in the Occident, to serve properly the Lotus-Foot of Sree Gurudeva Who can dispel the accumulated darkness of ignorance of the long series of one's previous mundane lives. I pray at your feet for your mercy that I may constantly chant the Word of Sree Chaitanya That has power to impart spiritual enlightenment, and in doing so may I be humbler than the blade of grass, covet no honour for myself and be disposed to offer due honour to all entities. In the chant of the Word of Sree Chaitanya is to be found the unique harmonious meeting-ground of self-interest, disinterestedness and interests of all other entities.

The Holy Name and Divine Love by Whose means Sree Chaitanya Deva had won the world is no other entity than the Chant of Sree Krishna by many persons in company. If it be, indeed, one's purpose to obtain mastery over one's own mind as well as the minds of others, there is no other surer means than the congregational chant of Krishna, the life of all real learning. Aversion to Hari Who relieves from all

worldliness is the normal condition of the people of this world. The war that is being waged by Sreela Parbhupad against ungodly people of this world is nothing but a fight for winning the hearts of all entities. The Chant of the Word of Sree Chaitanya is the only weapon for subduing the heart, that never fails.

The preaching of the revealed Transcendental Word in every part of the world will bring about the lustration in opening up of the ear of the listeners. "When the Word has entered the orifice of the ear, it does not take very long for the mind and the five sense-organs to be fully regulated. Then from the heart the Word forces His way to the tip of the tongue and dances incessantly in the form of the Transcendental Sound. The Name Krishna is Omnipotent". These Words have been penned by Sreela Thakur Bhakti Vinode. His Words will then attain the Eternal Plane of their self-manifestation. Revered Vaishnavas who possess a most sympathetic heart, may you bless us. The Words of Thakur Bhakti Vinode will manifest their truth when the whole world realises the attraction of the Goodness of Sree Chaitanya and Nityananda.

The Message of the Vedanta that has been made known to the Occident by preachers from the East up till now, is not the genuine Vedanta. They are

carried to the West speculation concocted by their erring minds which is opposed to the Vedanta. It is the view opposed to the Vedas in its alternative forms of veiled and professed atheism. Sree Chaitanya Charitamrita has recorded the Words of the Supreme Lord Sree Chaitanya on the issue. "Atheistical speculation under the pretence of the authority of the Vedas is even more heinous than sensation-alistic Buddhism". All the practising teachers of pure theism and the Supreme Lord Himself have stated Sreemad Bhagabatam to be the genuine exposition of the Vedanta. In Sreemad Bhagabatam fruitive work, empiric knowledge, the practice of austerities, the method of controlling the breath (*Yoga*), and every other method not directed to the gratification of the Absolute Person have been declared unspiritual being without any value for the Soul. In the same work the causeless endeavour to gratify the Divine Senses of the Supreme Person Who is Absolute Autocrat and full of Transcendental Blissful Activities has been established as the only universal and eternal function of all souls.

The real spiritual constructive solution of all controversies is effected by the Word of the Supreme Lord Sree Krishna Chaitanya. Extended altruism in the real sense as well as the final scientific settlement of all the difficulties

of this world—the offspring of the atheistic attitude—will be substantially realised by the promulgation of the religion of the Bhagabatam manifested to this world by the Career and Teachings of Sree Krishna Chaitanya Mahaprabhu.

We are not proceeding to the West as self-elected religious preachers puffed up by the vanity of their empiric wisdom professing sectarian and non-sectarian views, who have always claimed, now as formerly, the attention of mankind in favour of their patent inconclusive speculations. Neither are we undertaking the journey to Europe and America as preachers of any particular branch of the so-called Hindu religion. We are going to the Occident by the command of the Lotus-Foot of Sree Gurudeva carrying with us the priceless commodity of the Eternal Supreme Religion of the soul that is the nature of all unconditioned spiritual entities at all times and at all places. Neither have we assumed the garb of religious preachers by accepting our liveries at the hands of ungodly public opinion. In lieu of these we have received our liveries from the Protector of Sanatan Dharma, Sree Krishna Chaitanya Himself, through the Word of Sree Gurudeva. The Divine sanction has been announced in such texts as the following, “Deliver this country by being Guru by My Command”. “Let

every person who has been born a man in the land of Bharata do Eternal Good to others by living up to the import of such birth”. “My Name shall be preached to every village and town of the World”.

Our journey to the West is not undertaken for the worldly benefit or otherwise of any entity, in which case conflict of interest is inevitable. But in the religion of the soul there is no possibility of conflict born of the desire for sensuous gratification of individuals or aggregates, in as much as, on that plane, it is the purpose of every entity to offer himself for the gratification of the Spiritual Senses of the Absolute Autocrat. In such function there flows the perennial stream of the real Eternal Love.

We are not proceeding to the Occident for securing any profit, honour or fame on our own individual account. Neither are we going there for making a present to those peoples of any form of profit or worship based upon the ulterior purpose of the attainment of piety, wealth, sensuous gratification and liberation which tend to our individual comforts depriving thereby our eternal function towards the Absolute.

We are impelled by the one unswerving desire for the consecration of that glory which is nothing short of the service of the manifestation of the

Glory of the Absolute Autocrat. This is found in the Words of the Supreme Lord, "My sacred Fame will overspread the world. Mankind will sing My Glory in their joy."

There is no other way for any sentient entity to escape from the clutches of the turbulent puffed-up Siren of self aggrandisement than the means of cherishing the absorbing desire for the glorification of the Absolute Autocrat. To serve the Manifestation of the Eternal Glory of the Absolute Autocrat is kindness to all entities. It is the relishing desire for the Transcendental Name and the Service of Vaishnavas. It is this which alone is Transcendental Love.

We are going to the West for the sole purpose of serving the Manifestation of the Glory of Sreedham Mayapur, the plane of self-dedication, which is the real inner purpose of Sreela Thakur Bhakti Vinode and Sreela Prabhupad, Divinely commissioned to carry out the Desire of the Supreme Lord Sree Krishna Chaitanya that is

in other words, to serve the Manifestation of the Personality of Divine Manifestations, enshrined in Sree Chaitanya Math, all over this mundane world which is ordinarily devoid of all real cognition.

We pray at the Lotus Feet of Sree Gurudeva, Gaudiya and Gauranga the mercy of this only blessing that we may be enabled to chant with an unhesitating voice the living enlightening Message of Sree Vishwa Vaishnava Raj Sabha to the assembly of the whole world by following the method of preaching inculcated by the Supreme Lord Sree Krishna Chaitanya thus stated by the crest-jewel of the order of Tridandi Sannyasins Srila Prabodhananda Saraswatipad, "By holding the straw between the teeth, falling at your feet uttering by hundreds of ways my humble supplications, I make this submission, may all ye pure souls, practise loving devotion to the Lotus Feet of Sree Krishna Chaitanya, the Supreme Lord, leaving every other things at a distance."

Exhibitor's Address

(Continued from P. 202. January, 1933)

BUT the attracting Indivisible Knowledge is the only Substantive Entity. The Eternal Bliss becoming fully manifest brings about the Appearance of the *Swayang-Rupa* (the Beauty of Form Himself). These manifestations neutralise the potency of the atmosphere that is devoid of bliss and knowledge of the plane of variegated pastime and enable the individual soul to have the vision of the Realm of the Absolute comprising the highest hemisphere of transcendental space overflowing with uninterrupted bliss through all eternity. Acting as the connecting link between the Accommodating and Accommodated Existence, Cognition and Bliss, there is realised to intervene the Woodlands of Vrindavana in the form of the assemblage of the eternal instrumentals of the Concentrated Embodiment of Existence, Cognition and Bliss. This is characterized by the quality of simultaneous manifest-cum-non-manifest quality of the inconceivable distinct and non-different Expression. The realisation of this assorted variegatedness has power to convey the individual soul from the tracks of non-antecedence postulated by the material Sciences to the plane of the Unitary

Cognition replete with the crisp mellowness of All-knowledge. • And the distinctive characteristic of the highest aptitude of the eternal serving disposition endows us with the power of discernment that quickens our reverential knowledge to bring forth the higher, more whole-some and more ample realisation of the *mellow quality*.

It is then that we begin to sing the Song of Sree Krishna. "To those who constantly serve Me with love I give that relationship of the higher discernment by means of which they attain unto Me".

The aptitude for the exercise of relationship (?) with Godhead by those who are really unconnected with Him (*a-yogi*) is an ephemeral function. And the aptitude for the exercise of unnatural relationship that is attempted by those who are improperly connected with Him (*ku-yogi*) is both transitory as well as opposed to the Scriptural regulation. "Those who serve other gods with faith, indeed, also serve Me, but by method that are forbidden by Me". After this particular Song of Krishna has been heard by us may our imaginations be not again entrapped by the argument of our eligibility for

the practices of *Raja-yoga* and *Hatha-yoga*. On the resuscitation of the eternal aptitude of the soul, the mind, intelligence and the mundane ego, and solid, liquid, etherial, gaseous and material space with their corresponding sensuous functions and sensations comprised within the scope of the material atmosphere and appearing during the state of profound sleep of the soul, cannot obstruct the process. So long as the relationship represented by non-spiritual hankering, fruitive activity enjoined by the Scriptures and pursuit of empiric knowledge and the eligibility for such relationship are not prepared to banish the factor of the consideration of one's sensuous gratification, we cannot obtain respite from the clutches of the diverse Scriptural controversies, nor be delivered from the spurious judgment pertaining to the plane of mundane activity that is productive of the triple misery. Non-spiritual hankering on its appearance is engaged in the attempt of destroying the very basis of our eternal cognitive and blissful position and prevents us from realising the fact that our false ego is the perversion of our real personality.

The activity of bringing about the manifestation of the supreme well-being of the individual soul is the only non-evil-producing form of Mercy. So long as we are not in a position to take into our consideration the real nature of

unalloyed devotion we are not repelled by the bitter experience of empiric wisdom. Neither do the considerations embodied in the following *shloka* spoken by Tridandi-Saraswatipad manifest themselves in our hearts. "So long as there is no occasion for obtaining the sight of the personality of the inner servant clinging to the honey of the Lotus Feet of Sree Chaitanya, arguments pertaining to the non-differentiated Brahman and the paths of Liberation represented by the conceptions of merging with Ishwara, etc., do not taste bitter, the fruitive works enjoined by the *Veda* and by custom retain their firm hold on the mind and hostile controversies among the so-called savants, versed in the different Scriptures and walking on the mental plane away from the proper track, are inevitable". Till then we are apt to welcome as the Goddess of good fortune nothing short of undiluted calamity. The evil that overtakes fishes and other aquatic animals has its origin in the hallucination that leads them to mistake as their legitimate food the bait attached to the fishing-hook. After one has succeeded in avoiding this deadly snare, if he still continues to show any remissness for the search of the Real Truth, one is liable to be swallowed up by the tiger of the hankering for merging in the One by his entry into the realm of utter darkness. Unless one is enabled to be

delivered from the jaws of the self-same tiger of Liberation one is liable to experience the fear that the All-Attracting Real Entity has been slain by the demons Agha, Baka, etc.

It is only by the power of the principle of devotion to the Divinity that speculations born of the malice of non-devotion are rendered incapable of destroying our nascent cognitive aptitude. In as much as the free distribution of the Mercy of Sree Krishna Chaitanya in the form of the promulgation of the Holy Name, and His Heart's Desire in the form of the practice of the intimate service of the Name, are the objects of our worship, we have been led thereby to the attempt for opening this Theistic Exhibition for propagating the supreme desideratum for our real education. The purpose of human life is realised and true well-being is attained by the promulgation of the best mode of judgment that is hid from the view of mankind. The great practising teacher of the service of the Absolute, Sree Rupa Goswami Who is in every way foremost in the active propaganda of the Heart's Desire of Sree Chaitanyadeva through the medium of language, in pursuance of the mode of Teaching of his Most Magnanimous Lord, has propagated the shining rays of the Effulgent Blue Gem (*Ujjvala-Nilamani*) for all those who thirst for the tiny drop of the

liquid of the ocean of nectarine mellowness. In performance of the function of the soul, which, in the case of the eternal followers of Sree Rupa, consists of the service of Sree Rupa and, along with the same, the service of the *Swayang-Rupa* (the Beautiful Divine Form Himself), the service of *Srayang-Prakash* (the Divine Manifestation Himself), the service of the eternal spiritual Bliss of Divine Quality, the service of His Divine Servitorial Individualities, the service of His Divine Spiritual Activities, —the employment of the tongue and quivering lips is one kind of such activity. Another kind of the activity consists in the finding of the visible Object of worship in the form of the removal of the cataract or bondage of the material eye by the spike, surcharged with the mercy of Sree Guru, or the transcendental Knowledge declared by the Pancharatra, which is the sure path of the attainment of the *summum bonum*. The Most Magnanimous Sree Gaursundar, Bestower of the Love of Krishna, for the purpose of revealing the Highest Manifestation of the Divinity, has confirmed and elucidated the inconceivable nature of the spiritual realisation in the form of the simultaneously distinctive and non-different manifestation enunciated by the Pancharatra and the Bhagavat. That realisation is attainable only

by the aptitude of the soul. It is never attainable by the continued practice of attachment to entities that are realisable as conceptions of the mind adulterated with the material engrafting.

For the above reason it is our humble prayer that is incumbent on ourselves to accept only the analogy with the perverted world offered by these discourses regarding the Transcendental Sound and spiritual atoms and spiritual diversity obtaining in the Realm of the Absolute (*Vaikuntha*). Who is but a Distinctive Face of the Divine Form Himself, only after we have given our closest attention to the introductory statements catered by the spiritual Gaudiya. In regard to this mundane world the conception of manifestation proceeds on the assumption of the dividing distinction obtaining between the form and its possessor. The Realm of the Absolute being immune from any such characteristic it is one's duty to refrain from any attempt to include the realisations of the unconditioned state within the scope of conditioned thought. In other words it is our duty to view these manifestations with a mind fully alive to the necessity of not allowing the current of thought evolved within the narrow limits of the mundane outlook of conditioned souls to antagonise or destroy the activities of the servants of the Real Truth in pursuance of His

service. If one views the subject from the standpoint of the realisation of such service and the scientific interpretation of the revealed Scriptures, one would not be in a hurry to suppose that the Name, Form, Quality, Individuality of servitorship and Activities of the Absolute are on a level with the experience of the conditioned state or are adulterated with the ignorance of speculations made up of the elements of cognition and non-cognition accommodated within the limits of material space of three dimensions.

The reason for the opening of this Exhibition has been specified in the following words in *Bilapakusumanjali*, the famous work from the pen of Sree Raghunathdas Goswami, the eternal servant of Sree Chaitanyadeva. Accept the refuge of the Eternal Master (*Sanatana*), the ocean of mercy, who feels for the sorrows of others and who with great care makes me, who am unwilling and ignorant, drink of the mellow liquid of devotion marked by complete want of attachment for the things of this world. The endeavour for the manifestation of the Exhibition is due to the faith of the openers of the Theistic Exhibition and of the congregation, who associate themselves with them, in the eternal and absolute truth of the line of succession of the servants of the self-same Sree Raghunathdas Goswami Prabhu. There is

hardly to be found in this ephemeral world any person who would be disposed to join issue with the postulations of the theory of cause and effect. The

desire for enlightenment arises naturally in one's heart in the process of seeking for the causes of all occurrences.

(*To be continued*)

Sree Vyas-Puja Homage

At the Lotus-Feet of my Divine Master :—

This most humble offering of devotion is made with innumerable prostrated obeisances, on this most auspicious occasion of the fifty-ninth anniversary of the Advent of His Divine Grace Paramahansa paribrajakacharyya Sree Srimad Bhakti Siddhanta Saraswati Goswami Maharaj my most revered Sree Gurudeva.

My most Affectionate and Revered Divine Master,—

My humble submission on this most auspicious occasion is that Your Divine Grace may be pleased to accept my personal homage as of one who is an object of His causeless and most wonderful mercy. May Your Divine Grace be pleased to permit this most inadequate testimony stand despite its utter shortcoming. I pray to be also privileged in Your Divine Grace's response to this poor submission to be enabled to hear the language of the Divine Master to His wayward, constitutionally ignorant, most insignificant and unworthy protegee. May I be ever enabled by Your Divine Grace's causeless Mercy to find in the

Voice of my Divine Master my only solace and my supreme cheering guidance.

I crave for the Mercy, of Your Divine Grace for no other purpose than for receiving the same itself. This is also the testimony of my reason when it surrenders itself to Your Divine Grace's unconditional guidance. I lose my reason when it strays from the shelter of Your Divine Grace's Lotus Feet and, against all the insinuations of my reason gone astray, I appeal to Your Divine Grace's saving Mercy to preserve me from the perils of the killing hallucination of the graceless rational existence.

I believe in the testimony of the revealed Scriptures which lend its unconditional support to whatever Your Divine Grace is pleased to

speak out. Its value for us is derived from its coincidence with the words of Your Divine Grace. I do not believe in those so-called Scriptures that differ from the words of Your Divine Grace.

Your Divine Grace is the Absolute Master of all entities. May I have the privilege of spontaneously desiring to realise myself as the humblest of Your Divine Grace's eternal willing subservients. I pray for Your Divine Grace's causeless assurance in this behalf on this most auspicious occasion.

I desire nothing else save palpable personal subserviency to Your Divine Grace's Lotus Feet. The Advent of Your Divine Grace has made the realisation of this relationship almost possible. The Advent of Your Divine Grace holds out the hope of the perpetuation of the tie. All entities and my humble self have thus every cause to cherish this most auspicious occasion with the most absorbing love and gratitude.

Unless Your Divine Grace chooses to manifest Your Own Divine Personality to the pure serving disposition of the unalloyed soul, it is never possible for the fettered soul to know that You are really everything to him. You do not require any external testimony for Your recognition. You always announce Yourself to the soul by imparting to him the power of recognising Your Real Nature in terms of his eternal subserviency to You. It is this renovated serving self-consciousness that is the testimony of Your Appearance to the awakened soul.

I laugh to scorn the contention of those sophists, devoid of an iota of love for the Truth, who require any lesser testimony for their admission of the Truth, than His Own Actual Appearance. Those who have no love for Your Own Sake, require the separate testimony of their fallible judgment for profess-

ing their hypocritical attachment to the creature of their disloyal imaginations. The testimony of the Scriptures is of no avail to the person who is not anxious to love You more than the Scriptures, who does not desire to love the Scriptures for Your Sake or who pretends to love You because of the testimony of the Scriptures. People who are disposed to prefer their interpretation of the Scriptures to You cannot know that the only purpose of all Scriptures is to express the necessity of unconditional surrender to Your Lotus Feet.

The Guru is greater than the Scriptures. He is greater than everything. He is identical with Krishna. Your Divine Grace was pleased to throw out a hint of this very thing in Your most gracious response of last year. But I am accustomed to look for Krishna in directions away from You. It is for this reason that I cannot understand that Your Divine Grace is Krishna, that Your Divine Grace is, indeed, the Divinity revealing Himself. I am disposed to doubt as I do not accept the plain meaning of the Scriptures. The greatest, and in fact the only, Truth that the Scriptures have to tell us is that the Guru is everything. The Guru is at once the Support and Object of unalloyed love. To leave out Sree Nityananda from the Scriptures is to leave out Krishna. The Scriptures are absolutely meaningless without Your mercy.

I hail with all the rational and loving fervour of my own proper nature this occasion of the Merciful Advent of Your Divine Grace fraught with every beneficent consequence for myself. I can but speak for myself. I have no ambition of persuading others to the realisation of what is fully known to themselves. I am speaking falteringly because it is on behalf of myself.

Everybody has his own business with Your Divine Grace. Let him by all means

approach You by some language more suited to his purpose. I shall never quarrel with him. I know by Your Grace that he should not serve anything but Yourself. It is only when one's serving disposition suffers *total* eclipse that one wants to dominate over this mundane world. You offer such a person seeming domination over the mundane world for the cure of his malady, lest he continues to offend knowingly. The pseudo-guru who preaches the doctrine of domination over the mundane world, is categorically distinct from You. The teaching of pseudo-gurus is denounced by all the Scriptures in the most unambiguous manner. "Beware of false prophets."

I find no reason to subscribe to the doctrine that there can be many and differing gurus. This is the same thing as to say that there can be many and differing divinities. The Guru is only One. One who differs from the Guru is the false prophet. There cannot be a greater calamity than to allow oneself to fall into the clutches of the false prophet. By falling into the clutches of the false prophet one desires to dominate over the entities of this mundane world. The dominion of this world promised by the false prophets is the only lie. Let everyone seek within himself for this criterion for distinguishing the false from the True.

All the ways of this world are really deluding. The Guru alone can save us from the lure of the flesh. But Your Divine Grace does not propose to save us by the negative or destructive method. You do not kill by professing to save. You confer the substantive service of Yourself which dissipates by substituting itself for all our hankerings for the objects of the flesh and for projects based thereon. There are an infinity of ways of serving the Guru, but all those methods are

in perfect agreement among themselves. This is so because the servant of the Guru wants to serve the One and not to dominate over the many. He does not seek for power. All domination belongs to the Guru. The loyal servant has no taste for acquiring any power on his own account. He wants and likes to be guided by the Guru at every step. All guidance belongs only to You. And, therefore, I cannot be also guided by any other person whatever, unless You tell me to be so guided.

You have told me that those who serve You have to be obeyed. By Your Mercy I may know that they are Your inseparable counterparts. If any one seeks to serve You without serving Your accepted servants, he disobeys Yourself by such service. The only way of serving You is by the identical process of serving Your humblest servants. I believe that I can have a chance of obtaining Your service by Your Mercy which alone enables one to obtain the service of Your servants.

But in every case it is personal and unconditional service that is acceptable to You and to Your servants on Your behalf. May I never learn to distinguish grossly between person and principle in the sphere of spiritual service as one does in mundane affairs. Spiritual distinction is not a dividing difference. The personal is infinitely more absolute, if such a term is permissible, than the abstract, on the plane of unalloyed service. Abstract loyalty to an impersonal principle has *no locus standi* on the plane of service. It is on the contrary the most dangerous of all forms of wilful self-deception.

This most auspicious anniversary of the Advent of Your Divine Grace is cherished by Your servants, because on this occasion You are pleased to reveal Yourself to them in the unambiguous manner as their Eternal Master. You are pleased to accept their

services in Your Own Right as recipient of service on this occasion. This Mercy is vouchsafed to Your servants for revealing the Truth declared by the Scriptures that the Guru is Krishna Himself. He is also the Best-beloved of Krishna. This gives Him, if possible, the Higher Position. The Guru is the Predominated Moiety of the Absolute. He is the selfmanifesting Krishna and, therefore, more merciful even than Krishna. This appears to be the meaning of the words of Your Divine Grace's Response of last year that the Guru is not opaque but transparent.

SREEDHAM MAYAPUR
The 15th February, 1933.

It is this privileged occasion that has emboldened me to give expression to the thoughts of my heart. May Your Divine Grace be pleased to accept the imperfect expressions of service of an unworthy aspirant of the service of Your Divine Grace's servants, by pardoning the offence of thus trying to express the inexpressible.

With innumerable prostrated obeisances to the Holy Lotus Feet of Your Divine Grace I pray for the Mercy of being permitted to remain for ever.

Your Divine Grace's humble and
obedient servant,
NARAYANDAS ADHIKARI.

Circumambulation of Sree Nabadwipdham

THE annual function of the circumambulation of Sree Nabadwipdham takes place this year from March 2 to 10. There can be no doubt that the function will be joined with increased zeal by a very large number of servants of the Supreme Lord who are always prepared to give it preference over the most pressing demands of so-called worldly duties.

The topography and route of circumambulation of Sree Nabadwipdham have been described in different issues of this journal. The purpose of this short article is not to repeat those matters over again. Each of the sites to be visited embodies a rich store of

tradition of transcendental occurrences. Those occurrences manifest their eternal existence to the uncovered pure vision of those fortunate persons who choose to perform the journey in the manner laid down in the Scriptures.

The spiritual realm is not a mundane country-side displaying a very limited number of objects of curiosity which grow stale after the first sight. Neither does the interest of these scenes require to be maintained by their association with past events of this world or by means of fictitious romance and poetry. Those who try to keep up their interest in the realm of the Absolute with such extraneous help naturally

find it difficult to maintain their preference against the opposing claims of the deluding charms of other worldly entities.

The intending circumambulator is accordingly cautioned against adopting the expectations and attitude of the worldly tourist in undertaking this journey through the Home-land of Godhead. All mundane thoughts and expectations have to be laid aside for being enabled to enter the Transcendental Realm. The attainment of this attitude is the method as well as the goal of the journey.

The first of the Nine Islands constituting Sree Nabadwipdhām, which has to be circumambulated by the pilgrim, is Sree Antardwīp or 'the Beautiful Inner Island.' This is the starting-point and also the journey's end. The central part of this 'Inner Island' of *self-dedication* is occupied by Sridhām Mayapur, the village of the Nativity of the Supreme Lord Sree Krishna Chaitanya.

All this may sound very poetical and also reasonable. But is it really obligatory for all persons to actually go round these to all intents and purposes mundane localities for realising the nature of the Absolute Realm?

The traditions tell us that the very highest devotees had to come to Nabadwīp for the complete fulfilment of their respective spiritual purposes, in

the shape of obtaining the sight of Sree Gaursundar. No spiritual purpose can be fulfilled till one obtains the sight of the Fully Benign Divine Person. In Sree Krishna Divine Beauty and Sweetness predominate over Divine Power and Majesty. In Sree Gaursundar Divine Magnanimity and Mercy predominate over even Divine Beauty and Sweetness. Sree Gaursundar is Sree Krishna concealed behind the Supreme Grace of His Premier Devotee and Divine Counterwhole, His own Predominated Moiety, Sree Radhika.

Those, who aspire to equality with or merging in the Divinity, commit the worst of offence against their own true nature. The conditioned state, identifying itself with the worldly situation seeks its fulfilment by the acquisition of more and more worldly felicity for oneself. This really tantamounts to an endeavour for the commission of spiritual suicide.

No worldly enjoyment or abnegation can bring the expected satisfaction of the desire for enjoyment innate to the conditioned state. Every act of enjoyment or abnegation only serves to increase the intensity of the feeling of want and privation. The rich man of this world is not less miserable than the poor man. The desire for enjoyment and disillusionment on its attainment are the causes of misery. On the other hand a person who has

no desire for felicity is an abnormality. The civilized man has got a much greater variety of wants than the savage. No rational person seriously contends that the civilized man is for this reason worse than the savage. But the civilized man is really much more dissatisfied with his condition than the savage is with his.

What is the reason of this universal incurable discontent? The civilized man possesses much better contrivances than the savage for the amelioration of sorrows and wants incidental to the human life. He also possesses a much greater variety of objects and processes of worldly enjoyment. But all this notwithstanding why is he also much more dissatisfied with his condition? Neither is it altogether of the nature of *divine* discontent. The civilized man is not less selfish or less cruel than the savage and is no less prepared to kill and be killed for the sake of base lucre. The hunger for woman and gold is decidedly stronger in him than even in the savage. These wicked passions are not ennobled by assuming subtler forms in his case. Scratch the surface of the average civilized man and you will find the unreclaimed and unrepentant brute.

The civilized state is an idea bequeathed by the Greeks who regarded the polished inhabitants of a city as being necessarily superior as a type of

humanity to the rural population. The city is the point of concentration of activities for the enrichment and amelioration of the physical and mental life. But is the possession of a powerful and resourceful mind the state of the highest good? Is such state good at all?

Why does a person seek for the improvement of this body and mind? In order to be able to procure more enjoyment? In order to be able to lord it over Nature and all entities? Will it satisfy the needs of our soul if we are able to do these things? Is worldly riches better than poverty? Is a strong man better than a weak one? Is a moral man decidedly different from one who is immoral? A moral person is only a type within the species. The moral man is not categorically different from the immoral person. There is no gulf, but only a certain distribution of emphasis, in the formation of a type, that is all.

This sameness and continuity of the worldly life, through all its grades and types, should enable us to be cautious in pronouncing decidedly upon the desirability of any one particular form in preference to another. They are all of the same stuff. They are all of them neither desirable, nor wholly undesirable, or rather of a mixed nature in which the undesirability predominates. The proportion of desirable to the

undesirable elements is the same at every stage. It is this unwholesome mixed character of the mundane life that is unsatisfactory. It is never possible by means of human contrivance to attain to a state that is really proportionately more free from the preponderating undesirable elements. If this analysis is correct it disposes of the contentions of those who aspire to effect any radical improvement of the race by the development of the powers of the body and mind.

What is then the nature of the real *summum bonum*? The revealed Religions have one common answer to give to this question viz, that it is located beyond the mundane plane of the physical and mental life. The present physico-mental plane is by its very nature unwholesome both in its contents and instruments. The initiative in animation is neither with the body nor with the mind, nor with their combination. The body and mind are of the nature of foreign incorporations and environments. The soul, who is different from either, alone possesses the initiative. He is in a position to refuse to make use of the physical body and mind. But he wants to be convinced that by abstaining from such bodily and mental activity he would be provided with a better environment and instrumentals.

The spiritual mind and body are

the reciprocals of the Absolute Environment in the same way as the physical mind and body are the reciprocals of the mundane. The mundane birth ushers the conditioned soul into the mundane environment by equipping him with the physical mind and body. The physical body and mind are employed by the conditioned soul as instrumentals for obtaining domination over the mundane environment. This is both natural and inevitable in the conditioned state.

But it is the nature of the soul to serve Godhead by means of his spiritual mind and body in his eternal spiritual environment of the Realm of the Absolute; This service is rendered spontaneously and willingly. The soul is, however, free to refuse to serve Godhead willingly. He is free to desire to be master in his own right. But as by his constitution he is a spiritual entity, an infinitesimal and detachable particle of the Full Cognitive Power of Godhead, it is an offence against his own nature to aspire after domination. When, therefore, in abuse of his freedom of choice he desires domination in lieu of service he has also to seek the help of the deluding power of Godhead for the realisation of his unnatural ambition. In response to his solicitation the deluding power is pleased to endow the soul, bent upon discarding the path of willing service, with the objects coveted by him in the shape of the physical

body and mind for practising his aversion to Godhead by enslaving himself to the forces of physical Nature.

As soon as the soul is really awakened to the desirability of the service of Godhead he becomes willing to abjure the ambition for domination (really abject thralldom) by means of his physical body and mind, and seeks the mercy of the Enlightening Power of Godhead for endowing him with the proper instrumentals and environment for the service of the Divinity.

The Benign Spiritual Power tests the sincerity of Her votary before She grants his prayer and accordingly She appears to him in a form to whom it is possible for him to render worship, his present physical equipments notwithstanding. It is no doubt a hard task for one to have to perform such a function which is against the perverse grain of one's secondary nature. But one is helped by the Benign Power in the due performance of this otherwise uncongenial task, by the reawakening of his spiritual nature.

The circumambulation of the Spiritual Realm of Sree Nabadwipdham offers the conditioned soul the opportunity of the service of the Benign Realm of the Divinity for kindling in the

pilgrim real love for the Absolute Realm and thereby eliminating his consuming hunger for the sojourn in this mundane world. Love for this world is the irrepressible natural tendency of the conditioned state. Love of the country of one's mundane birth is the intense form of this kind of aversion to the Absolute. The circumambulation of Sridham Nabadwip enables one to realise the nature of the Absolute Realm as the Hand-maid of the Benign Divine Personality.

These realisations of the denizens of the spiritual world become available to all conditioned souls on condition of their seeking the knowledge of the Absolute by the method of submissive enquiry at the feet of the *bona fide* servant of Godhead and by the practice of his service.

Sridham Nabadwip is replete with the spiritual traditions of the realisations of all great souls who appeared in this world for manifesting the true method of the quest of the Absolute. There is no other way for attaining to the Transcendental Realm than the performance of the circumambulation of the Manifest Transcendence. The Path is One, because the Path is the Goal.

Shree Shree Chaitanya Bhagabat

MIDDLE PART

CHAPTER IV

(Continued from P. 190, December, 1932)

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| <p>52 They said, Krishna has gone to the country
of Gauda ;
A few days ago He has been back from
His pilgrimage to Gaya".</p> <p>53 I heard of the great activity of <i>samkirtana</i>
of Hari in Nadia ;
Some said Narayana has been born here.</p> <p>54 On hearing a great rumour that all sinners
are being saved in Nadia,
I, who am a sinner, have come to this
place".</p> <p>55 The Lord said, "We are all fortunate
That a great devotee like thyself is
among us.</p> <p>56 "We feel that all our activities have their
fulfilment today,</p> | <p>In as much as we have seen the flow of
thy tears of joy".</p> <p>57 Murari laughed as he said, "You understand
yourselves ;
All of us, indeed, understand nothing of it"</p> <p>58 Sribas said, "How can we understand it ?
It seems like Madhava and Sankara
worshipping each other".</p> <p>59 Gadadhara said, "Pandit, thou say'st well ;
It is evidently the doings of Rama and
Lakshmana".</p> <p>60 Some said, "The Two seem to be two gods
of love".
Some said, "These Two are likest Krishna
and Rama".</p> <p style="text-align: right;">(To be continued)</p> |
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Ourselves

Sridham-Maypur:—The festival of the Appearance of Sree Sree Vishnupriya Devi was celebrated on January 30 at Sree Yogapeetha in the following manner. Congregational chant was performed at the 'House of God' (Sree Yogapeetha) from early dawn by the students and teachers of Thakur Bhaktivinode Institute. A *samkirtan* procession starting from Sree Chaitanya Math, on the conclusion of the morning *aratrik*, circumambulated the principal shrines before sun-rise. A second *samkirtan* procession from Sree Chaitanya Math reached Sree Yogapeetha at 10 A. M. when Srimad Asharm

Maharaj read and expounded the narrative of Sree Sree Vishnupriya Devi from Sree Chaitanya Bhagabat. The function of the morning was concluded by all present honouring the *mahaprasadam* at the 'House of God'. In the evening Pandit Gaurdas Brahmachari Kavya-Vyakaran-tirtha gave a discourse on the respective natures of transcendental and empiric learning emphasising the exclusive nature of the duty of the worship of the word of God, the Spiritual Plenary Power of Sree Krishna.

The Festival of the Advent of Lord Advaita was celebrated on Feb. 1 at Sree Advaita Bhavan by the

installation of the Sree Bigrahas of Sree Gaurasundar and Sree Advaita Prabhu in the newly-built temple under the direction of His Holiness Srimad Teertha Maharaj. The *dharamsala* which has been built at Advaita Bhaban, the entire cost of construction of which was donated by Srijukta Haralal Saha of Jessore, was also consecrated to the service of the Supreme Lord. The cost of the construction of the temple had been borne by late Srijukta Indranarayan Chandra and by his widow and grandson Srijukta Dharendra Nath Chandra.

Editor with party arrived at Sridham Mayapur on Feb. 8 from Calcutta Gaudiya Math. He had returned to Calcutta from Dacca on Jan. 31.

The festival of the Advent of Lord Nityananda was celebrated at Sree Chaitanya Math during Feb. 8-10. There was a large influx of pilgrims. *Nagaramkirtan* by procession of devotees was performed at early dawn. The discourses were delivered by Their Holinesses Srimad Teertha Maharaj and Asharm Maharaj at Sree Chaitanya Math and Sree Yogapeetha respectively. Editor talked to interviewers at Sree Bhaktibijoy Bhaban.

Sree Vyas Puja—was performed at Sree Chaitanya Math on Feb. 15. Editor received the homage of the assembled persons in His office as the servant and representative of Sree Gurudeva Who is not different from Sree Vyasadeva. The substance of the discourse delivered by him on this occasion at Avidyahanan Natyamandir appears on another page.

A special meeting in connection with Sree Vyas Puja was held at Sree Chaitanya Math on Feb. 19 which was attended by a very large number of devotees from all parts of the country and at which a great number of printed addresses in different languages were presented to the Editor. The English addresses are published in this journal. The response of the Editor on this occasion will appear in the next number of the journal. The Principal with most of the Professors of Krishnagar College, the leading gentlemen of Krishnagar and distinguished visitors from Calcutta and other parts of the country were present. The Civil Surgeon of Krishnagar and Shamsul Ulema Kamaluddin Ahmed M. A. (Cal), B. A.

(Cantab) I. K. S., Inspector of Schools, Presidency Division, also attended the meeting.

Sree Gaudiya Math, Calcutta:—The Festival of the birth of Sree Sree Bishnupriya Devi was celebrated with great solemnity on January 30. The discourses of the evening on Srila Raghunath Das Goswami Prabhu, Sree Sree Vishnupriya Devi, Sree Raghunandan Thakur, Sree Saraswati Puja and Basanta Panchami festival of Sree Krishna, were delivered by Pandit Sripad Nabin Krishna Vidyalankar and Pandit Sripad Pranabananda Brahmachari Pratnavidyalankar.

The festival of the Advent of Lord Nityananda was celebrated on Feb. 8, as a whole-day and night function consisting of the chant of the Holy Name and exposition and discourses of the Career of Lord Nityananda.

Puri:—His Holiness Srimad Aprakrita Bhakti Saranga Goswami Prabhu delivered highly interesting lantern lectures on the Teaching and Career of Mahaprabhu Sree Chaitanya to large gatherings consisting of the elites of the town on Feb. 6 and 7 at the Jagannath Club.

Cuttack:—His Holiness Srimad Aprakrita Bhakti Saranga Goswami Prabhu delivered a most learned and eloquent address for about two hours at Sree Sachchidananda Math on the evening of the 8th February in connection with the celebrations of the Festival of the Advent of Lord Nityananda. A very large number of gentlemen and ladies were present and listened with rapt attention to the learned and lucid address of Goswami Prabhu.

Sampradaya-vaibhavacharyya Examination—List of successful candidates at the Sampradaya-vaibhavacharyya Examination held at Sree Chaitanya Math, Sridham Mayapur, on March 22, 1932:

Intermediate Division

1. Sripad Kishorimohan Bhaktibandhab
2. „ Nimananda Sevathirtha.

General Division

1. Sripad Krishnananda Brahmachari
2. „ Yadabananda Brahmachari
3. „ Prankrishna Adhikari.

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(1) Shree Chattanya Math, (2) Kazir Samadhi-Pat, (3) Sreebas-Angana, (4) Shree Advaita-Bhavana, (5) Shree Mayapur-Yogapith, (6) Swananda Sukhada Kunja, (7) Shree Gaur Gadadhar Math, (8) Modadruma-Chhatra, (9) Shree Bhagabat Asana, (10) Shree Purushottama Math, (11) Shree Brahma Gaudiya Math, (12) Shree Sachchidananda Math, (13) Shree Gaudiya Math. Calcutta (14) Gaudiya Math : Delhi (15) Shree Madhwa Gaudiya Math, (16) Shree Gopaljiu Math, (17) Shree Gadai Gauranga Math, (18) Shree Krishna Chaitanya Math, (19) Shree Sanatan Gaudiya Math, (20) Shree Bhagabat Janananda Math, (21) Amlajora Prapannasram Math. (22) Shree Paramahansa Math, (23) Shree Vyas Gaudiya Math, (24) Shree Chaitanya Gaudiya Math, (25) Shree Ekayan Math, (26) Shree Rupa Gaudiya Math, (27) Brahmanpara Propannasram, (28) Shree Prapannasram, Goalpara (29) Shree Jagannath Gaudiya Math, Mymensingh, (30) Gaudiya Math : Madras (31) Shree Ramananda Gaudiya Math (32) Tridandi Gaudiya Math, (33) Dwadasha Gopal Path. (34) Saraswata Gaudiya Math.

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EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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Lord Chaitanya Teaches Sree Rupa (ii)

“The realisation of coveted powers and excellences or of the equable state overflowing with the bliss of the *Brahman* on the complete withdrawal of the mind from all external efforts as the result of practices enjoined by the Scriptures, can dazzle the imagination of man by their glaring features only till the least trace of the fragrance of the sure medicine of love, that subdues the Subduer of Demon Madhu, does not yet appear on the pathways of the heart.”

Love for Godhead is the fruit of pure service. It is, therefore, necessary to

describe the characteristics of unalloyed devotion. The nature of pure service may be indicated negatively as follows. It is absolutely free from hankerings that are contrary to the instructions of the Scriptures. That is to say it does not covet promiscuous sexual relationship with the other sex. It has no taste for any other form of irreligious and immoral activity. The perfectly serving disposition is not overlaid with any hankering for mundane fruitive activity or knowledge tending to a negative result. The positive nature of unalloyed devotion consists of this that it always

seeks to serve Krishna in the manner that is in conscious pursuance of His Desire.

The negative aspect of unalloyed devotion requires that a person seeking its attainment must desist from the ordinary forms of worldly activity viz., (1) immoral and irreligious living, (2) worship of non-God, (3) pursuit of speculative knowledge regarding the Absolute, (4) all work for worldly utility. In lieu of the above the seeker is to serve Krishna by all his faculties in the manner that is pleasing to Him. Such is unalloyed devotion. From such devotion alone love for Krishna is engendered. The Pancharatra and Bhagabata tell us so. The texts are as follows

“*Bhakti* (devotion) is declared to be the service of the Lord of the senses by means of the senses. It is free from all physical and mental element. It is absolutely free from all mundane dirt by reason of its being entirely directed to Godhead” (Narada-Pancharatra).

“As soon the tidings of My Excellences enter the listening ear of a person his mind exhibits a constant inseparability from Me which is comparable to the state of the body of pure water of the Ganges on its entry into the Ocean. This is the only sure characteristic of devotion which is free all mundane quality. This devotion to Me, Who am the Acme of Personality by My proper Nature, is causeless and undivided.”

“The devotees never accepts the gifts of residence in Vaikuntha (the unlimited Realm), opulence and honour or from resembling My Majestic Self, or proximity to My Presence, or complete merging in Me, all of which prospects are offered them by Me. This is so because there is nothing that is covetable by them save and except My Transcendental Service.”

“It is such devotion that is perfect. It is by means of such devotion that the individual soul attains to unalloyed love for Me by transcending the limiting potency that is characterised by mundane quality.” (Bhagabatam)

“If the mind harbours the least desire for mundane enjoyment or liberation from the same love for Godhead is not aroused even by the most diligent pursuit of the service of Godhead enjoined by the Scriptures.”

“So long as the ugly spectre of the desire for mundane enjoyment or mundane emancipation continues to haunt the chambers of the heart how may the bliss of devotion arise therein ?”

This form of *Bhakti* (devotion) is fit to be cultured (*sadhan-bhakti*). Being duly cultured it gives rise to *rati* (the natural tendency of the soul towards Krishna, or the basic principle of love). Concentrated *rati* is *prema*. By the process of gradual augmentation *prema* becomes *sneha*, *mana*, *pranaya*, *raga*, *anuraga*, *bhava*, and *mahabhava*.

A good analogy is furnished by the series of raw juice of sugarcane, molasses (*gur*), unrefined crystallised sugar (*khandā*), residual sugar, refined sugar (*sarkara*), *sita nichhari* (white crystallised sugar), best crystallised sugar. These are varieties of the basic, i. e., permanent, principle (*sthayibhāva*) in the operations of the mellow liquid (*Rasa*) of the Service of Krishna. If the basic principle is conjoined with *bibhāva*, *anubhāva*, *sattvika* and *byābhichari* the operations of the mellow liquid of the Service of Krishna exhibit the most exquisite nectarine taste. Just as the treatment of curd with sugar, ghee, pepper and camphor produces a most tasty composition.

There are five varieties of *rati* corresponding to the different types of devotees. The five varieties of *rati* are *shānta*, *dasya*, *sakhya*, *batsalya* and *mādhura*. The mellow liquid of the Service of Krishna also exhibits in actual operation corresponding differences. There are seven secondary *rasas* in addition to these principal five varieties. The secondary *rasas* are *hasya*, *ālābha*, *beera*, *karuṇa*, *raudra*, *bhayanaka* and *bibhatsa*. The five principal *rasas* are permanent and constantly permeate the mind of the devotee. The seven secondary *rasas* are adventitious and make their appearance if there is cause.

Shānta bhāva is exemplified by the

conduct of the nine Yogendras and also of Sanaka etc. *Dasya bhāva* is met with everywhere in numberless devotees. Among *Sakhya bhaktas* are Sreedam etc., and Bhima, Arjuna etc., at the royal court. The *batsalya bhaktas* include the parents and all superior relatives. In *mādhura rasa* the principal *bhaktas* are the milkmaids in Braja and also the orders of the royal consorts and the Lakshmis whose great number baffle all calculation.

Then again Krishna-*rati* is two-fold viz., (1) adulterated with the perception of His Majesty and (2) unalloyed. In Gokula *rati* for Krishna is unalloyed being devoid of the consciousness of His Divine Majesty. In the two royal cities and in the Vaikunthas Divine Majesty predominates. Love exhibits shyness if the sense of Majesty becomes prominent. It is the distinctive characteristic of unalloyed *rati* that she does not mind the Majesty of Godhead, even if the same is manifested to her. In *shānta* and *dasya rasas* the realisation of Divine Majesty on rare occasions serves as a helpful excitant. In *sakhya batsalya* and *mādhura rasas* it always acts as a deterrent. Krishna greeted the feet of Vasudeva and Devaki. The realisation of His Divine Majesty filled the minds of both with fear. Arjuna was terrified on beholding the Cosmic Form of Krishna. He craved His forgiveness for his arrogance in behaving

as His chum. Rukmini was overwhelmed with fear when Krishna told her jocosely that He would leave her.

But unalloyed love knows nothing of Divine Majesty. If she meets with any exhibition of Majesty she simply ignores all relationship on her part with such Entity.

In *shanta rasa* there is found exclusive attachment to Krishna due to the realisation of one's spiritual nature. Krishna Himself says, 'Equanimity (*sama*) results from the inclination of constant and exclusive attachment to Me'. The specific effect of *shanta rasa* is noticeable in this that the *shanta* devotee discards every other longing except for Krishna. Hence no one can have real equanimity of disposition except the devotee of Krishna. The devotee of Krishna regards Paradise and Liberation as Hell. The two characteristics of the *shanta bhakta* is constant attachment to Krishna and renunciation of all other longing. These two characteristics permeate all the devotees of Krishna just as the quality of accommodating sound permeates all mundane elements.

It is the nature of the *shanta bhakta* to be devoid of any personal tie of love with Krishna. In him the realisation of Krishna as the Supremely Great (*Param-Brahma*) and the Supreme Soul (*Param-Atman*) is strong. In *shanta bhakta* there is only realisation of

the spiritual nature of one's relationship with Krishna; whereas in *dasya rasa* there is greater realisation of the Nature of Krishna as the Master possessing Full Divine Majesty. In *dasya* (service of master possessed of superior status) there is exuberance of the sense of Divinity as Possessor of controlling power and great dignity. The servitor by his humble ministration gives constant pleasure to Krishna. In *dasya* there are the two characteristics of *shanta* with the further addition of the specific activity of servitude. Therefore, *dasya* possesses this two-fold quality. In *sakhya* (friendship) there are the qualities of both *shanta* and *dasya*. But whereas in *dasya* the servitude is full of the sense of inferiority and high respect for Krishna, in *sakhya* it is characterised by full confidence. The chums of Krishna climb to His Shoulders, make Him climb theirs, engage in the sport of fighting with Him, serve Krishna and make Krishna serve them in His turn. *Sakhya* is marked by the preponderance of confidential relationship devoid of the sense of respect and of one's inferiority to Krishna. Hence *sakhya rasa* possesses the three-fold quality. There is a greater measure of the personal sentiment, a sense of regarding Krishna as one's own. It is this last trait that makes Godhead submit to *sakhya rasa*.

In *batsalya* there are found the quality of *shanta*, ministration of *dasya*, those activities bearing the designation of 'tending' (*palana*) in *batsalya*, the quality of *sakhyā* consisting of the absence of restraint and sense of respect which are marked by the features of punishing and scolding due to further increase of the sentiment of kinship and the quality of regarding oneself as the guarding and Krishna as Ward. By this fourfold characteristic *batsalya rasa* is as delicious as nectar. Krishna Himself is immersed in that nectarine bliss in the company of His devotee. The *juanms* who are aware of the Nature of Krishna as Divinity possessed of controlling Power, declare that Krishna also possesses the Quality of subservience to His devotee.

In *madhura rasa* there are constant attachment to Krishna, extreme servitude, the absence of diffidence of the chum, the increased sentiment of Krishna as in tending one's child and finally serving Krishna by means of one's own body as Consort. Hence *madhura rasa* exhibits five distinct

qualities. An analogy is supplied by the case of the five mundane elements. The quality of each element commencing with space (*akasha*) is carried to the next in the order of the series and added to its own distinctive quality till the last of the elements viz., the earth is found to possess five qualities i. e., the four distinctive qualities of the preceding four elements in addition to its own specific quality. In the same manner all the (*bhavas*) combine in in *madhura*. It is for this reason that its greater tastefulness makes it so exquisitely delicious.

The Lord said to Sree Rupa that He had given him the mere outline of *bhakti rasa*. He advised him to ponder over the amplification of the same in his mind. It is by the practice of constant meditation that Krishna manifests Himself to the heart. By the Grace of Krishna an ignorant person is enabled to realise the nature of the Ocean of *rasa*.

These principles have been elaborated by Sree Rupa in his immortal works.

Religious Propaganda among the Masses

THE question is closely connected with that of untouchability. The genesis of untouchability is to be sought in those texts of the Scriptures which categorically forbid certain definite courses of conduct and authoritatively enjoin an equally definite course. Those who do not choose to accept the better path by such conduct withdraw themselves from the society of those who accept the course of life enjoined by the Scriptures. There can be no love between those who agree to serve and those who refuse to serve Godhead.

The point requires to be elaborated in order to clear up misconceptions. There is such a thing as real aversion to Godhead. This aversion is identical with worldliness. Those who are averse to the service of Godhead try to dominate over their fellow beings. The words 'freedom', 'liberty', etc., as used in Political Science, mean extended scope for such domination. Every person wants to act as he himself likes. This is supposed to be the free state. But as a matter of fact no person can really have any desire except by the will of Godhead. Those who like to serve Godhead want to act in the way that is pleasing to Godhead. Those who do not like to serve Godhead want to act

for pleasing themselves. This latter course is, however, opposed to the spiritual nature of the individual soul who is by constitution a component part of the Indivisible Divine Power and not the Integer Himself. It is also by such unnatural hankering that the individual is cast into this ignorant world where he is deluded into supposing that it is practicable for him to acquire domination over the mundane entities. Such attempt is, however, categorically forbidden by the Scripture as calculated to perpetuate the miseries of the conditioned state.

But the people of this world are really averse to the service of Godhead. They are also bound to remain so, as long as they choose to retain any hankering for the things of this world. For such a state of affairs the individual himself is responsible. It is not possible to free him from the bondage of the world till he is prepared of his own free choice to submit to the Rule of Godhead. He has always the option of a free choice between the two alternations of service of Godhead and slavery of his senses. The latter is the degraded and unnatural state. He can never be really Master in his own right.

By the unanimous vote of the people

ple of this world it is of course possible to pass a resolution against the above declarations of the Scriptures. But this will not, therefore, abolish the abject thralldom of the senses which is the lot of the people of this world and which is the root cause of all our unhappiness. The *muchi* can not be freed from the clutches of his senses by being made the President of the United States of America. It is not in the gift of the united people of the whole world to effect the deliverance of a single individual by the exercise of all so-called power which they imagine they possess.

Such being the real state of affairs it behoves all rational persons to command enough coolness of judgment not to be carried off their legs by the hollow blusterings of worldly people on the subject of religion. Demagogues have never been recognised as a particularly respectable specimen of humanity. But this opinion held by all thoughtful persons has not abolished the species. They will continue to thrive as long as there are ignorant people in this world who are unwilling to admit their own known ignorance. The demagogue plays on the hypocritical weakness of such people and make a cat's paw of the masses for securing name and fame for himself. Till the masses are sufficiently honest to be willing to do without the services of such demagogues

the world will not be an ideal place for democracy.

The absolute Truth is not approachable by the resources of the conditioned state. The demagogue is never tired of proclaiming the infallibility of the mob. He knows full well, as every sane man does, that the mob is no more infallible than he himself. But being a slave of his passions he finds it convenient to forget this wholesome truth whenever it seems to stand between him and the object of his nefarious purposes. He sometimes pretends to be a violent admirer of the *muchis* as *muchis* in order to indulge his spite against those people who do not admit the eligibility or desire of any worldly person for the transcendental service of the Divinity.

In his sober movements he should know better and should try to make amends by discovering the gross untruths that he is led to utter in the moment of passion. If he does not do so he is proved to be only a confirmed hypocritical knave whose company should be shunned in sheer self-defence by all God-fearing persons.

The problem of untouchability will not be properly solved by any denial of the necessity and binding nature of Scriptural regulation in settling the true practices of the revealed Religions. Those who disbelieve in Revelation are free to follow any course they like so

far as they themselves are concerned. They have no right to compel any God-fearing person to follow such a course to which he has very good objection. Persuasion is the only process to be followed in such matter. Godhead does not interfere with the free choice of single individual. Law made by man should not be allowed to encroach upon the domain of the spiritual concerns of the individual. Such an attempt would be the worst possible tyranny.

Those who follow the revealed Scriptures have a very good reason for their acceptance of such a course. Any person who is prepared to take the trouble of making himself acquainted with the contents of the theistic literatures of the world is bound to admit that their method is at least as rational as that of the atheists themselves. The door to the service of Godhead has been mercifully kept open to all sincere persons. All honest thinkers will be impressed with the sincerity of those who are prepared to differ in their opinion and conduct on principle from those who choose to violate the commands of the Scriptures.

Those who seek to establish universal harmony may experience real difficulty of conscience being unable to understand how it is to be practically accomplished if the differing Dispensations are not harmonised by some fuller revelation. This point is all-important and need

not be overlooked. But such a view only seeks to invite a greater degree of attention to the subject of Religion than has hitherto been given to it by the thoughtful men of this world. The admission of the extremely complex nature of an issue is not equivalent to refusal to think about it or to an undervaluation of such thinking. Untouchability is capable of being abolished without encroaching upon the religious susceptibility of a single honest person. This is the course that should be followed by the Legislature if it has in view the real solution of the difficulty and not the widening of an avoidable split in the ranks of the professed followers of the eternal Religion.

The *Varnasrama* organisation is the basis of the *Sanatan Dharma*. This has been proved by the *Acharyyas*. It is not denied by any of the Scriptures of this country. The *Varnasrama* is the voluntary social organisation of those persons who realise the necessity of submitting to Scriptural regulation. There is undoubtedly difference of views in regard to the true principles of the *Varnasrama* organisation. But that is not a very important point when it is a question of having or not having the institution at all. It is necessary to educate public opinion on the subject. The Harmonist has been trying to do so by offering the Teachings of Lord Chaitanya and His associates. They present a

comprehensive synthesis of the whole position and also offer the possibility of the establishment of a real understanding with the creeds that are professed by the so-called non-Hindus. Such an understanding is of inestimable value if it is possible of attainment without giving up our loyalty to the Scriptures of this country. The career and Teachings of Lord Chaitanya offer the truly comprehensive and consequently enabling interpretation of revealed Religion in a definite and concrete form.

But the anti-untouchability propaganda among the masses need not be led by persons who do not possess the proper knowledge of the Religion. The followers of Lord Chaitanya are enjoined to act on the dictum that no one is fit to be a preacher of the eternal Religion who does not fully act up to the principles of the Scriptures. The Religion of the soul is not comprehensible to those who try to understand the same with the resources of their limited minds. But at the same time all who approach the practising teachers of the Religion in the spirit of submissive enquiry find themselves eligible to understand the same without any other qualification whatever.

If any individual is inclined to offer his submissive hearing to the words spoken by the *sadhu* he will be gradually enabled thereby to realise the necessity of making the uncondi-

tional surrender of himself to the feet of the *bona fide* spiritual guide for attaining the service of Godhead. The mercy of the Guru will then open his sealed eyes and he will know himself and his true relationship to Godhead and all entities. He will no longer be under the thralldom of his senses. In other words he will be really a free person. He will be the servant of Vishnu and the object of reverence of all persons.

It is immaterial as to whether a *muchi* (cobbler) after attainment of spiritual enlightenment continues his occupation. The worldly occupation is only improper when it is performed for one's own account. But when an occupation is performed for the sake of Krishna it loses all its impurity and becomes a spiritual affair. So long as the mortal coil persists it is necessary for every individual to have a worldly occupation which is provided for him by Krishna. The engagement of such a person in such occupation will not cause any harm either to himself or to others. on the contrary such activities of the *bona fide* devotee are not only pure in themselves but they purify all who chance to come in contact with them in a friendly way. The devotee is alone eligible for the worship of Godhead and no Temple should be shut against him. But a Brahmana born has no access to the Temple of Godhead if

he has no inclination for His unconditional service. It is the Divinely authorised task of the Acharyya to restore purity of worship by putting the worship of the Temples in the hands of the pure devotees of Godhead.

There is no worldly method for accomplishing this crying reform. It is not possible to accomplish it by the universal suffrage of benighted humanity, even if it happens to be their purpose at all.

Review

Sree Krishna Chaitanya Vol. 1

(in English)

By Prof. N. K. Sanjyal, M. A. Royal Octavo pp. 800.

THE Career of Sree Krishna Chaitanya has been revealed by His associates and *bona fide* followers as that of the Divine Instructor in His Eternal Absolute Position. This should dispose of the worst fears of those who are justly apprehensive of an apothecic endeavour for heaving up a mortal to the position of the Divinity.

The key to the Distinctive Personality of the Instructor is supplied by the Motive that leads the Object of all service to assume eternally the Role of His prime servitor in the Realm of the Absolute. Sree Krishna, the Predominating Absolute Person, did not know three things. He was unaware of the beauty of the offer of love made by His predominated counter-Whole, His pre-

mier serving mistress, Sree Radhika. He did not know the process by which Sree Radhika could experience the taste of His Mellowness. He was also unacquainted with His Own Mellow Quality as realised by Sree Radhika. All this was the distinctive nature of His position as the Predominating Absolute, the Autocratic Recipient of all service.

This supplies the Divine Motive for the Role of His Own premier sweetheart that is eternally filled by Sree Krishna in the appropriate sphere of the Realm of the Absolute. Sree Radhika is the premier servitor of Sree Krishna. She is the sole mistress of all His servitors by the unequalled beauty of her service. She allots the

respective services of the milk-maids in her Realm of Goloka.

Sree Krishna in the Role of Sree Radhika requires a corresponding adjustment in the nature of the relationships of His servitors in keeping with the Servitorial Role of their Master. This does not duplicate either Himself or His servitors. The position of the Instructor does not make the Divine Autocrat any other than what He is. Only the Divine Instructor is not the Recipient but the Offerer of love. Who, therefore, offers love and to Whom in this case? Does the same person both offer love and also accept His own love? When Sree Krishna puts Himself in the position of His servitor His Personality as Master is not manifest; but instead the observer sees a most Beautiful Figure similar to that of Sree Radhika engaged in seeking the service of Sree Krishna. The Beautiful Figure is the Outer Face of the Personality, Whose Inner Face is Sree Krishna Himself.

The associates and followers of Sree Krishna Chaitanya have been at infinite pains to establish by the conversing testimony of all the revealed Scriptures and the resources of reasoning, as far as the principle of limited human reasoning is at all applicable to the case, that the Divine Instructor is Distinct yet Identical with the Divine Master. The Two eternally co exist

in the Realm of the Absolute which has two co-ordinate spheres.

This is in accordance with the Scriptural doctrine that the events of this mundane world are the perverted reflection of those of the Realm of the Absolute. The Appearance of Sree Krishna Chaitanya in this world is the Descent to the mundane plane of the Divine Instructor and His own sphere of the Absolute Realm and not the upheaval of any entity of this mundane atmosphere, by the apotheotising process to the Position of Sree Krishna.

It is not merely for the purpose of relieving the distress of conditioned souls that Sree Krishna made His Appearance in this world in the Role of His Premier Devotee. The Real Significance of the Personality and Career of Sree Krishna Chaitanya is to be sought in their Eternal Position in the Absolute Realm. The Appearance of Sree Krishna Chaitanya in this world is an Episode flowing from the Eternal Divine Motive and fully incorporated in the same.

It is no doubt an important aspect of the function of the servitors of Sree Krishna Chaitanya to express the Distinctive Personality of the Eternal Divine Instructor to the enlightened cognition of conditioned souls in the process of their activities on the mundane plane,

The Career of Sree Krishna Chaitanya, which can be understood by means of those of His servitors, places before all conditioned souls the highest service of Sree Krishna in its substantive spiritual form. The Magnanimity of Sree Krishna Chaitanya, the Divine Instructor can alone provide the people of this world with such visible manifestation of His Own Eternal Activities for the automatic realisation of their own eternal functions in the same in their highest perfection by the elucidatory conduct and relationships of His servitors.

The apothecist would no doubt be only too willing to welcome any dogmatic assertion of transcendence in regard to the Career of the Supreme Instructor as lending some support to the justly condemned apothecic attitude. The anti-apothecists on the other hand would be as hastily disposed to reject the transcendental account as the undesirable revival of a bygone attempt for the deification of a national hero. The writer of the volume clearly dissociates himself from these two schools located at the opposite poles of empiric mentality.

The impersonalist school is right in its refusal to being convinced of the Divine character of any person merely by his miraculous performances. The apothecists on the other hand rely solely on miracles for proving the

so-called Divinity (?) of their deified heroes. The writer of Sree Krishna Chaitanya, in pursuance of the method of the transcendental narrators of the Career of the Divine Instructor, puts before his readers the realisations of the *bona fide* servitors of the Supreme Lord. This is the only proper application of the historical method to the transcendental subject.

We, therefore, invite all persons, who are not sectarians in the narrow sense, to give a little of their time to the serious consideration of the position taken up by narrators possessed of the spiritual vision of the Career of Sree Krishna Chaitanya which is set forth in this volume. The introductory chapters contain a comparative exposition of pure theism as the greatest bequest of history but whose full significance has remained practically unexploited by the historians both in this country as well as in Europe and America on account of their empiric bias. The transcendental epistemology enunciated in the Introductory Chapters has its source as well as application in the Narrative that follows.

The practical need for the careful perusal of the work by all persons lies in the fact that the attainment of the unalloyed service of the Absolute Person can alone effect the lasting cure of the evils of the conditioned state. The crying need of human life is not

permanently satisfied by the achievements of politics or commerce. Human life offers every individual the most highly privileged position on this mundane plane only for the reason that it alone is capable of being utilized for the realisation of transcendental existence by such entity. This is also the only worthy goal of all human activities.

The volume does not offer the idealistic speculations of any empiric scholar in the solitude of his study. It expounds the underlying principles of the present world-wide activities of a highly organised proselytising spiritual association run by the unpaid devoted services of hundreds of self-dedicated souls. The work presents the world with the actual experience of the writer as member of the society. This invests the volume with its truly living interest. The servitors of the Divine Instructor appear in this world in the likeness of ordinary mortals. The esoteric significance of their activities is never open to the view of those who choose to approach them by the resources of their short-sighted challenging dogmatism.

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Introductory: Chapter V, History of Atheism. pp. 95-136

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Method of service analogous to that of the mood of separation, alone available on the material plane. Mood of separation different from asceticism. Infinity of functions towards the Absolute. Cause of the Sorrowful Mood of Nimai Pandit. His search for Krishna as *Sannyasin* not to be

mistaken for Salvationism. Sight of Krishna the fulfilment of the probationary stage and beginning of the real search. *Archana* and symbolical worship. Place of *Mantra* in *Archana*. *Archana* sanctioned by Godhead is fulfilled by the vision of the Divinity *as He is*. Quasi-spiritual activities involve neither attachment nor aversion to mundane entities but are full of spiritual interest. *Archana* and *Vajana*. Conduct prompted by the higher form of worship can not be understood by those who are not spiritually advanced. The Religion of the chant of the Name is supremely simple and profound. The personality of a *Sadhu*. Every one is naturally sincere. Insincerity a suicidal folly. The Absolute does not deceive any body. Physical cases obstruct spiritual living. Persistence of spiritual memory possible by the grace of the *Sadhu*. Service of the *Sadhu* possible only on the transcendental plane. Perfect openness of mind is necessary for not grossly misunderstanding the Activity of Sree Chaitanya after His Initiation, which is the subject of the next volume.

Proceedings of the Thirty ninth session of Sree Nabadwip Dham Pracharini Sabha

*(Association for propaganda of the city of Nine Islands, the
Eternal Transcendental Abode of Godhead.)*

THE increasing volume of business transacted by the Sabha at its annual sittings made it necessary this year to arrange the meetings a day in advance of the Advent of the Supreme Lord. The first sitting of the Sabha was accordingly held on the 11th day of March from 3 P. M. in the Avidyahanan Natya Mandir of Sree Chaitanya Math. The Meeting was adjourned at 9 P. M. and was held at Sree Jogapeetha from 3 to 6 P. M. on the 12th.

On the proposal of Srijukta Atul Chandra Bandopadhyaya Bhaktisastri, Bhaktisaranga Goswami, seconded by Srijukta Nishi Kanta Sanyal M. A. Bhaktisudhakar, Bhaktisastri, Sampadayavaibhavacharyya, Senior Professor of Cuttack Ravenshaw College, Paramahansa Paribrajakacharyya Om Vishnupad Sree Srila Bhaktisiddhanta Saraswati Goswami Prabhupad graced the chair. Pandit Srijukta Pramode Bhushan Chakraverty Pratanvidyalankar sang the opening song. The Editor of the "Gaudiya" Pandit Srijukta Sundarananda Vidyavinode B. A. read the report of the proceedings of the last annual session of the Sabha.

The following gentlemen were elected additional members of the executive committee of Sridham Pracharini Sabha on the proposal of Tridandiswami Srimad Bhakti Vivek Bharati Maharaj, seconded by Srijukta Binode Behari Kritiratna,—(1) Srijukta Dr. J. K. Sen L. M. S. (New Delhi) (2) Srijukta Mohit Lal Ghosh, Inspector of Police, (3) Srijukta Dr. Sasi Kanta Sengupta (Ratwal Kutchery), (4) Srijukta Ashutosh Halder, Bhagalpur (5) Srijukta Aniruddha Dasadhicary, Cuttack. (6) Srijukta Pratul Chandra Mitra, Jorabagan Calcutta. (7) Srijukta Ardhendu Bhushan Saha Amalasadarpor, Nadia.

On the proposal of Pandit Srijukta Atul Chandra Bandyopadhyaya Bhaktisastri, seconded by Acharyyatrika Sripad Kunjabehari Vidyabhusan, Srimad Bharati Maharaj was elected Secretary of the Executive Committee of the Sabha in place of Srimad Tirtha Maharaj proceeding to England on preaching tour.

Pandit Sripad Ananta Vasudev Paravidyabhusan B. A., read out the list of the names of successful candidates in

order of merit at the Bhaktisastri and Sampradayabaibhabacharyya Examinations held last year at Sridham Mayapur and also those of students of Sridham Mayapur Paravidyapeetha who came out successful in different branches at the Government Sanskrit Examinations last year.

His Holiness Tridandi Swami Sri-mad Bhakti Pradip Tirtha Maharaj on behalf of the Sabha expressed his appreciation of the ideal *sannyasin's* life led by His Holiness Tridandi Swami Sreemad Bhakti Sree Rup Puri Maharaj embodying the qualities of freedom from guile, forbearance and care for the service of Sree Guru and Gauranga.

His Holiness Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj referred to the high qualities of Sri-mad Bhakti Hriday Bon Maharaj. His Holiness had displayed infinite care and zeal in the promulgation, during the year, of the teachings of Sree Gaur Sundar in the Presidency of Madras, Mysore, in, connection with the circumambulation of the circle of Braja, organisation of the Theistic Exhibition at Dacca and for securing two motor launches for mission work and for the extension of the activities of the Mission to countries outside India. Sree Krishna Kirtan Hall of Madras Gaudiya Math which has been just completed symbolises Bon Maha-

raja's zealous service of Sree Gurudev. His personality has favourably impressed the highest officials. Their Excellencies the Governors of Bengal, United Provinces and Madras and His Excellency the Viceroy have been pleased to express their kind appreciation of His Holiness' untiring activities for the good of humanity.

Srimad Bharati Maharaj mentioned the service of Srimad Giri Maharaj in connection with the establishment this year of Sree Saraswata Gaudiya Math at Haridwar and also his services on behalf of Sree Rupa Gaudiya Math of Allahabad.

Pandit Sripad ' ' Sundarananda Vidyavinode in thanking His Holiness Tridandi Swami Sreemad Bhakti Vivek Bharati Maharaj referred to His Holiness' services in connection with the circumambulation of the Circle of Braja and in successfully conducting different festive celebrations on a huge scale. His unalloyed personality and lectures display the rare quality of being appreciated by all types of people.

His Holiness Srimad Bon Maharaj in mentioning the services of Srimad Bhakti Rakshak Sreedhar Maharaj said that His Holiness is specially distinguished for the absolute sincerity of his services of Sree Gurn, his great skill and propriety of argument and straightforward conduct. He has been serving the Madras Gaudiya Math with zeal and ability.

His Holiness Tridandi Swami Srimad Bhakti Prakash Aranya Maharaj spoke of the devotional activities of Srimad Bhakti Vaibhav Sagar Maharaj who excelled in procuring alms of the smallest values in the service of Sree Guru and was the embodiment of the true spirit of renunciation.

Pandit Sripad Nabin Krishna Paravidyalankar spoke in praise of His Holiness Srimad Bhakti Bhudev Shrauti Maharaj for his successful editing of the Hindi Fortnightly, the Bhagabat, the organ of Shree Paramhansa Math, Naimisharanya, and for his services to the Sanatan Gaudiya Math at Benares.

His Holiness Srimad Bon Maharaj in expressing the grateful thanks of the Sabha to Sripad Aprakrita Bhakti Saranga Goswami Prabhu referred to his great services to the Mission in connection with securing lands for the Maths of Puri and Cuttack, propaganda at Ootacamund and Bangalore, interviewing Indian Chiefs, His Excellency the Governor of Behar and Orissa and high officials of the Government and on the occasion of the circumambulation of Sree Brajamandal.

Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj thanked Radha Damodar Das Babaji for his diligent and skilful service of Sree Gaudiya Math of Calcutta.

Sripad Sundarananda Vidyavinode Prabhu expressed the appreciation of

the Sabha of the services of Professor Sripad Narayandas Bhaktisudhakar, Bhaktisastri, Sampradaya baibhabacharyya M. A. These consisted of literary activities in connection with the publication of the Harmonist and the completion of Sree Krishna Chaitanya Vol. I. a voluminous work in English language, which gives an authentic account of the Early Career of the Supreme Lord. The appearance of his great work, embodying the Teachings of His Divine Grace, on the eve of the extension of the propaganda to England, is of great help to the preachers of the Mission proceeding to London.

His Holiness Tridandi Swami Srimad Bhakti Pradip Tirtha Maharaj spoke in appreciation of the services of Sripad Paramanda Brahmachary Vidyaratna in the Madras Presidency, in connection with the Dacca Theistic Exhibition and his services at Alalnath and Bhuvaneswar.

Professor Sripad Yadubar Bhaktisastri, Sampradaya baibhabacharyya M. A. B. L., in thanking Sripad Narahari Brahmachari Sevavigraha in charge of Sree Chaitanya Math made an appreciative reference to his untiring activity, unique forbearance worthy of a Vaishnava and unflinching and sincere loyalty in the service of Sree Guru-Gauranga.

The leading members of Sree Viswa

Vaishnava Raj Sabha then narrated in detail the praise-worthy conduct of all those good souls who had rendered help to the Mission in any form in its propaganda and thanked them individually on behalf of the Sabha. The names of those sincere souls who were thus honoured are given below.

Pandit Sripad Atul Chandra Bandyopadhyaya Bhaktisaranga Goswami on behalf of Sridham Pracharini Sabha expressed his grateful thanks to His Excellency the Right Hon'ble Sir John Anderson P. C., G. C. B., G. C. I., Governor of Bengal for granting an interview to His Holiness Srimad Bon Maharaj and for expressions of sympathy with the activities of the Gaudiya Mission.

Srimad Bon Maharaj offered the thanks of the Sabha to His Excellency Sir William Malcolm Hailey M. A., G. C. S. I., G. C. I. E., I. C. S., Governor of the United Provinces of Agra and Oudh for kindly laying the foundation stone of the Lecture Hall of Sree Rupa Gaudiya Math at Allahabad, on 21st Nov. 1931.

Pandit Sripad Atul Chandra Bandyopadhyaya on behalf of the Sabha thanked His Excellency Sir David Sifton M. A., K. C. S. I., for gracious expressions of sympathy and support.

Sripad Bhaktisaranga Goswami Prabhu offered the thanks of the Sabha to the following gentlemen mentioning

the help rendered by them to the Mission in various ways,—

Mr. T. M. Dowe, Dist. Magistrate of Nadia, Mr. Minister, S. P. of Nadia, Sir Mirza Ismail B. A., K. C. I. E., Dewan, Mysore State ; Srijukta Jatindra Nath Basu, M. A., M. L. C., Rajarshi Kumar Rao Sahib Srijukta Saradindu Narayan Roy M. A., Prajna Vedantabhusan ; Dr. J. K. Sen, Delhi, Mr. B. K. Paul, merchant, Calcutta ; Dr. Jogendra Nath Mukhopadhyaya, Bhaktiratna ; Dr. Krishnakanti Brahmachari, Bhaktikusun, L. M. F. ; Srijukta Aghadaman Brahmachari ; Srijukta Ram Chandra Das, Zemindar, Jamirapal Garh Estate, Srijukta Rebati Raman Brahmachari.

His Holiness Tridandi Swami Srimad Bhakti Priday Bon Maharaj on behalf of Sridham Pracharini Sabha thanked the following gentlemen for rendering services pleasing to Sree Gaurisundar,—

H. H. Maharaj Sri Krishna Rajendra Udaiyar Bahadur C. S. I., G. B. E., Ruling Chief of Mysore (for inviting Editor to Mysore and showing Him all honour and regard due to the Acharyya) ; M. R. Ry. Ram Rao B. A., Avl, Private Secy. to H. H. the Maharaj Bahadur of Mysore ; M. R. Ry. T. Ponnirulu Pillai, Ry. Contractor, Madras (for building Sree Krishna Kirtan Hall, which is just completed, for the Madras Gaudiya Math at his own expense) ; M. R. Ry. Raja

Gopalachari, Madras (for bearing the cost of printing of Sree Krishna Chaitanya Vol. I.) ; M. R. Ry., S. R. Y. Sivaramprasad Bahadur, Raja of Chhappalli (for providing the cost of printing and publication of Brahma Samhita) ; M. R. Ry. C. V. Krishna Swami Aiyar B. A., Suptd. Local Self-Govt., Madras Secretariate ; M. R. Ry. Y. Jagannadham B. A., Guntoor, Madras, (for translating Sree Chaitanya Sikshamrita in the Andhra language) ; Hon'ble Sir Manmatha Nath Rai Chowdhury, Raja of Santosh, President Bengal Legislative Council ; Mr. Hollins, I. C. of Police, United Provinces ; Mr. Kemp, S. P., Muttra ; Rai Madan Gopal Sardana Bahadur, Superintending Engineer, U. P. ; Rai Sahib Lala Dwarka Prasad and his wife, Zemindar of Bijnor (for gifting valuable land for Suraswata Gaudiya Math at Hardwar) ; Rai Sahib Tara Prasad Roy B. A., Supdt. Home Department, Govt. of India, Now Delhi ; Lala Ram Chandra Swarup, Zemindar, Meerut ; Lt. Col. Dr. D. P. Goel M. B., I. C. of Civil Hospitals, Lahore ; Sj. Thakur Sahib Tikam Singh ; Sripad Sakhiharan Bhaktibijaya (for various

services in Madras, U. P., and in connection with the circumambulation of Brajamandal and Dacca Theistic Exhibition, etc.) ; Srijukta Binodo Behari Brahmachari Kritiratna (for improving Thakur Bhakti Vinode Institute) ; Pandit Srijukta Jagad-uddharan Bhaktibandhab B. A. ; Srijukta Rash Bohari Brahmachari Bhaktijyoti, Srijukta Hayagriva Brahmachari ; Srijukta Siddhaswarup Brahmachari, Bhaktisastri ; Srijukta Kirtanananda Brahmachari ; Master Ayaskanti Sanyal.

Professor Srijukta Nishikanta Sanyal Bhatissudhakar, Bhaktisastri M. A., expressed the thanks of Sridham Pracharini Sabha to the following gentlemen :— Srijukta Jaigopal Das Adhicari ; Srijukta Sudarsan Sanatan Das Adhicari, Bhatissastri, Cuttack ; Srijukta Bilasbighraha Das Adhicari, Cuttack ; Satish Chandra Basu, Advocate, Cuttack ; Srijukta Chintamani Nayak (for gifting land to Sree Sachehidananda Math.)

Pandit Sripad Ananta Vasudeb Paravidyabhusan B. A. on behalf of the Sabha thanked the following gentlemen, Srijukta Kripasindhu Dasadhicari, Srijukta Sanatan Das Adhicari, Begampnr.

(To be continued)

My Advice

(*Editor's speech at the farewell-meeting held at Sree Gaudiya Math, Calcutta, on March 18, 1933, in honour of the preachers going out to England.)*

Mr. President of the farewell-meeting.

You are a great well-wisher of Sree Gaudiya Math,—of this institution for the promulgation of the words of Sree Chaitanya. You have earned the grateful thanks of this Institution for accepting the chair at today's farewell-meeting which is an eloquent testimony of your great sympathy for the cause.

This day our minds are experiencing also the high prerogative of complete immersion in the ocean of gratitude by being reminded of the kindnesses of other well-wishers of our undertakings. I am unable not to offer first of all the very best praises, in lieu of their magnanimity full of goodness, to my very great friends Rai Sakhi Charan Bhaktivijaya and the Jandowner of Baliati, Srijukta Manomohan Rai Choudhury. Their kind help may be mentioned as being at the root of our present undertaking. Various arrangements have been promoted by Bhaktivijaya Prabhu in fostering the expansion and glory of Sree Chaitanya Math, the institution which is the source of our propaganda.

The full-blown flower of that bud of spiritual service may be said to constitute the first offering to this extension

of the propaganda to countries outside India. I also consider it a timely performance to conceive and intimate in anticipation my thanks to those who may in the future follow in the footsteps of these first helpers of the world-wide promulgation of the Message of Sree Gaursundar.

The back-bone of our Maths, Mahamahopadeshaka Acharyyatika Srimad Kunjabehari Vidyabhusan, Bhaktisastris and those numerous servitors of the Maths who are the propagators and helpers of his cementing methods with a single-hearted devotion to the cause, are the Body, Secondary Limbs, Weapons and Associates of Sree Gaursundar, being the bed-rock basis of the propaganda to all parts of the world. The Words of instruction of Sree Gaursundar are verily His Beautiful Body; the preachers of His Word through the Ages are His Secondary Limbs; the Teaching of Sree Gaursundar is His Weapon; and Sree Hari's own, established in the Word of Sree Chaitanya, are His Associates. Therefore, for the purpose of worshipping Sree Gaursundar by the only method viz., by worshipping the Gaudiyas of alloyed and unalloyed

natures and their All, the Lord of the Gaudiyas, that I am submitting these few words of mine to the preachers who are about to proceed to countries beyond India."

We find the following great precepts (*mahavakya*) in the body of the Teaching that has been vouchsafed to us by the Supreme Master of our Masters. 'To chant constantly the discourse of Hari by being (1) extremely more humble than the blade of grass, (2) by being as forbearing as the tree, (3) by seeking no honour for oneself and (4) by offering due honour to all entities, is the highest natural function of the unalloyed individual soul (*jeeva*). The lotus feet of my Sree Guru attracted me to his service by his manifestation as the living embodiment of these four great precepts. My friends will be in a position to attract all souls of the world to the foot-stool of the Real Truth by pursuing the same unfailing method.

The crest-jewel of the order of the *sannyasins* of the triple-staff, Srila Prabodhananda Saraswati Goswamipad, has taught the same process to those who assume the triple-staff of renunciation, in the following words. 'I say this by holding the straw between my teeth, by falling at your feet and uttering hundreds of the humblest entreaties, 'All ye good souls, by discarding everything from a distance, practise love to the feet of

Sree Chaitanya Who is so surpassingly Beautiful." In pursuance of the footsteps of all the former devotees I am making my submission to my friends for following the identical method of propaganda.

Sree Krishna Chaitanya Deva is the Supreme Teacher of all teachers of this world and the Ideal Possessor of Intelligence that is the highest of all. It should be our only duty to constantly chant those words regarding the cleansing of the mirror of the heart of which He speaks in His Eight Precepts (*Shikshastakam*), by following in His Foot-steps. We are only the bearers of the Transcendental Word. There is no scope for any arrogance or vanity of our own. We should always bear this in mind.

We shall never in any way hesitate to offer every honour and facility, for which they are eligible, to all persons of this world. We must pray to all for the boon of aptitude for the service of Krishna. We shall come across many persons in this world, possessing the endless variety of characters, disposed or hostile to the service of Krishna. But we should not slacken in our loving service of the Lord of our hearts by offering due honour to all persons. The instruction that is constantly recited to their own selves by the highest order of the denizens of Braja, and one which we should study closely,

is this,—‘Katyayani, Mahamaya, Great Yogini, Great Divine Power, Goddess, may thou be pleased to make the the Son of Nanda, the milk-man, my Husband. I make my prostrations to thee’.

‘All glory to Soma, crescented with the Moon, lord of the Realm of Vrindavana, worshipped of Sanandana, Sanatana and Narada, ruler of the milkmen (of Braja), may thou be pleased to bestow on me unceasing, transcendental Love for the Lotus Feet of the Divine Amorous Couple of Braja’.

It will be our opportunity as we approach different persons in all parts of the world with the vendor’s bag of the discourse of Hari, to see a good many sights, to hear much and to seek to derive much benefit from our experience. May we never forget that all entities of this world are condemned proteges of the Lotus Feet of Sree Guru for helping the expansion of His service. May we always remember that the experience of this world and all the highest excellences of mundane culture attain their true significance only if they are prepared to wait with the utmost eagerness on the particle of dust of the lotus feet of my Sree Guru and that otherwise they are merely the the mirage devised by the deluding potency for our ruin.

I wish to remind those friends of mine who are proceeding to the west

for preaching the Words of Sree Chaitanya, the two precepts of my Master Sree Rupa that are written on the crown of the head of the Gaudiya.

‘The constant endeavour for cultivating relationship with Krishna of a person who, being free from all mundane affinity, enjoys the entities of this world, having due regard to the propriety of each case, in pursuance of his purpose, is called the proper kind of renunciation.’

‘The abnegation, by persons desirous of liberation, of entities that have an affinity with Hari, in consideration of their mundane nature, is termed renunciation possessing little real value.’

It is my request to my friends by giving due honour to all persons to follow in their preaching the ideal of Sree Sanatan Goswami Prabhu in his exposition of the aphorism of the Vedanta viz., ‘cessation of mundane birth from (the transcendental) sound, cessation of further birth from sound,’ under the section ‘resul to be achieved,’ to be found in such *ślokas* as ‘All glory to the Bliss of the Name of Murari...,’ etc.

Those nations to whom you are going for the propagation of the chant of Hari are mounted on the summit of proficiency in all affairs of this world. They are practised in the exercise of their rational judgment, are endowed with the quality of good manners and

are superior and glorious in many respects. Therefore, we should maintain our hope unshaken that they will prove to be the worthiest recipients of the heard transcendental voice if we unlock to them the gates of the natural exhibition of abiding argument and enduring judgment. If we unpack our baggage of the genuine discourse of Hari by relying on the quality of forbearance it will certainly receive the garland of welcome of the hearts of nations gifted with keen intelligence.

We have not been actuated by any attempt of rivalry or hostility in undertaking this propaganda. This should always be borne in mind. We should call at the door of each and every seeker of the Truth, conveying on our heads the baggage of the Real Truth. It is no business of ours to be elated or discouraged by the praise or neglect of any person. We must be constantly alive to the duty of enhancing the Pleasure of our Master by serving Him with perfect sincerity.

We must not look at the world by being weighed down with the mentality that is oppressed with the sense of deficiency or otherwise by the poverty or otherwise of the display of wordly erudition, rank, etc. by any particular person. This is the state of forgetfulness of our real selves. All persons of this world are really superior to us in every way as far as this world

is concerned. All those matters are not any commodities that are fit to be coveted by us. We are merely beggars with the triple-staff of renunciation devoted to the chanting of the words of Sree Chaitanya. We have no more nor any higher desirable object than the pleasure of serving Sree Hari, Guru and the Vaishnavas.

We are not the operators of the instrument, but only the instruments. We must always bear this in mind. The triple-staff Bhikshus are the living *mridangas* (clay drums) of Sree Chaitanya. We must constantly give forth our music beneath the lotus feet of Sree Guru. We should practise the function of the peripatetic preacher (*paribrajaka*) of carrying aloft the victorious banner of the Commands of Divine Sree Gaurasundar by constant submission to Sree Guru and the Vaishnavas, fixing our eye on the polar star of the heard transcendental voice.

We must always bear in mind that we have been initiated in the vow of the peripatetic preacher for the sole purpose of promulgating the Heart's Desire of Sree Guru and Gauranga. If we are constantly inspired with the vow of discoursing the Truth under the guidance of the lotus feet of Sree Guru, no vain hankering for travelling, nor any veiled form of desire other than the chanting of Hari will, ever strike their terrors into our hearts.

The vowed service of the Name, the Transcendental Abode and the Desire of Sree Gaurasundar, is our only eternal function. We are *bhikshus* of the triple-staff. The in-gathering of the smallest alms, even such as are gathered by the bees, is our only means for serving the manifestation of the Manifestive Divine Form of Sree Chaitanya Math all over the world. We are neither enjoyers nor abnegators of mundane entities. We recognise as our highest desideratum the desire for carrying the shoes of the transcendental order of the *Paramahansas*.

It will be our only duty by being infinitely humbler than the humble blade of grass to proclaim to all the people that complete reliance on the Transcendental Absolute Truth is by far the highest form of freedom and one that is infinitely superior to the partial independent mastery over the distorted reflected entity in the shape of this mundane world. By holding the straw between our teeth in supplication we shall carry aloft the banner of that real freedom to all persons. We

should be constantly engaged in the chanting of Sree Hari by adopting as our fundamental enlightening formula the voice of the path of submission endorsed by Sree Rupa which tells us to cherish the faith that He will protect us.

In conclusion let me tell you, Sri-man Sambidananda who are an object of our affection, that from the very first appearance of your faculty of knowledge, by virtue of being brought up by your most worthy elder brother, you have had the opportunity of listening to the tidings of the highest good all the time that you have been receiving your secular education. Recently, having felt the necessity for having still greater education, you are following the preachers of the Math for helping them in their activities. May you acquire your secular education by leading a life that is conducive to the highest good and may you always have your mind fixed on the thought that you might be in a position in the future to employ your learning in serving the Teaching of Sree Chaitanya Deva.

Ourselfes

Sree Vyasa Puja :—Some of the printed English addresses received by Editor on the 19th of February in connection with Vyasa Puja have been published in the Journal; want of space does not permit the publication of all of them. Printed English addresses

were received from Madras Gaudiya Math, Ramananda Gaudiya Math, Kovvur, Srijukta Sambidananda Das, Bhaktisastri, teachers of Thakur Bhaktivinoda Institute. A large number of addresses in prose and verse, were presented

on the day in Sanskrit, Bengali, Oriya, Assamese and Hindi language, from all parts of the country. The reply of the Editor to these addresses was made in Bengali. The substance of his response is reproduced on another page of this issue.

Circumambulation of Sridham Nabadwip, March 2-10.—The circumambulation of Sridham Nabadwip was performed without any hitch under the direction of His Holiness, Srimad Bharati Maharaj. The arrangement for the conveyance of pilgrims was improved by the completion of the road to the Ghat and the purchase of a motor bus and two motor launches by the Mission. There was thus no difficulty in the passage of the Bhagirathi by the pilgrims. Their Holinesses Srimad Ashram and Sagar Maharajas, Pandit Sripad Siddhaswarup Brahmachari, Bhaktisastri; Sripad Sakhicharan Bhaktibijaya Prabhu and Sripad Hayagraba Brahmachari ably managed the different sides of the function. The number of pilgrims exceeded those of previous years.

Sridham Pracharini Sabha.—The thirty-ninth annual session of the Sabha was held on the 11th and 12th of March in the Avidyasharan Natyamaudir of Sree Chaitanya Math and the Yogapeetha respectively. An account of the proceedings of the meetings of the Sabha will be found in another place in this issue.

The Anniversary of the Advent of the Supreme Lord, March 12.—The Celebrations included as their principal features religious discourses by the *sanmyasi* Maharajas and the Editor all through the day; observance of fast by all the assembled pilgrims; the adjourned meeting of Sree Nabadwipham Pracharini Sabha in the Home of the Lord, Sree Yogapeetha; exposition of the narrative of the Advent in the evening; holding of the different examinations of Sree Paravidyapeetha. The shrines were visited all through the day and night by very large crowds of the people who came for the purpose from considerable distances. There was no untoward accident. The number of persons who received the Name from the Editor was unusually large this year. A great interest was evinced by all persons in the impending departure of some of the preachers of the Mission to England.

Preachers of the Mission proceeding to England.—A very largely attended public meeting was held in the spacious Lecture Hall of Sree Gaudiya Math on March 18 under the presidency of Srijit Jatindra Nath Basu M. A., M. L. C., for according a hearty send-off to the preachers of the Mission proceeding to England for propagating the Message of the Supreme Lord.

Mahopadesaka Sripad Ananta Bhaktisaranga Goswami in welcoming the President on behalf of Sree Viswa-Vaishnava-Raj Sabha referred to the words spoken by the President on a former occasion that a day might come when the people of the West would appreciate the Message of Sree Chaitanya. Srijukta

Haripada Vidyaratna M. A., B. L. sang the opening song composed by Srimad Bharati Maharaj for the occasion.

The Editor explained in a short speech the purpose that prompted him to sanction the extension of the propaganda to Europe. The English translation of the speech, which was in Bengali and which was circulated as a printed pamphlet, is given in another page.

Mahamahopadesaka Sripad Sundarananda Vidyavinode read the farewell-address in Bengali on behalf of the devotees of the Gaudiya Math and Pandit Yadunandan Das Adhikari B. A. read the address in English presented by the Gaudiya Math. Several other addresses were also read. The English address has been published in the March issue of this Journal.

The unique character of the function moved some of the gentlemen present to expressions of sympathy. Dr. Panchanan Nerggi, Professor of the Calcutta University, said that it was for the first time that the pure Vaishnava thought was going to be placed before the peoples of the West by a proper agency. The opinion of Sankara has hitherto been preached by Indians in Europe and America as the religion of India. Srijukta Kshitish Chandra Chakravarty thought that it was a very happy idea to send out a party of preachers of unalloyed Theism for confronting the rising tide of materialism, that threatens to engulf the whole of Europe, with the spiritual resources of this country.

Their Holinesses Tridandi Swamis Srimad Teertha and Bon Maharajas and Sriman Sambidanda, who is accompanying Their Highnesses, replied suitably to the addresses. The speech of Srimad Teertha Maharaj has been published in the previous issue of the Journal. His Holiness Srimad Bon Maharaj referred to the extended Theism of Srimad Bhagabatam which took cognisance of the loving service of the Absolute by the methods of the closest intimacy, as Chums, Parents and Consorts, and prayed for the blessing of Sree Guru and the Vaishnavas for strength to deliver the Message of the Supreme Lord embodying the highest form of spiritual Service.

The President in his address dwelt on his personal experience of the temper of the western people to whom the mentality of this country was a standing puzzle. But although it was a very difficult thing to persuade them to an appreciation of the point of view of the Scriptures, he had no doubt that the blessing of the Acharyya will enable the preachers to achieve a reasonable measure of success and gain the ears of the responsible leaders of thought of those countries. He concluded His interesting speech by offering a number of practical suggestions for avoiding being misunderstood by the people of those countries.

Mahamahopadesaka Sripad Ananta Vesudeva Paravidyabhushan M. A. sang the concluding song which brought the historic function to a successful conclusion.

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Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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NO. 11

Gaudiya Mission to the West

THE word '*atman*' is not properly rendered by the term 'soul,' its current English equivalent. The word 'soul' denotes an indwelling entity. '*Atman*' means 'the entity who naturally tends to expand.' The so-called expansive activities of the physical body and mind serve only to forge shackles for the '*atman*' who eternally craves for unlimited progressive expansion. Material progress effected by physical and mental processes is a great misnomer. It multiplies the checks to individual and group initiative with the rapidity of geometrical progression. It offers the 'Tantalus' cup to the parched lips of

the conditioned soul in order to mock his malady by constantly making and breaking its promise for quenching his unnatural and unappeasable thirst.

One who realises the true nature of his self or '*atman*' is automatically freed from the otherwise unquenchable hankerings of the physical body and mind. The temptations to which the mind and flesh are prone are verily the wil-o-the-wisps that lead their infatuated victim to increasing degradation and endless misery. The '*atman*' is perfectly free from the wants of the physical body and mind and possesses the free initiative for the progressive realisation

of the expanding service of the Absolute.

The enjoying mood seeks to dominate over the entities of this world. The serving mood seeks to be dominated by the entities of the spiritual plane. If the entities of this world are dominated by one of them it is possible for them to practise concerted activities. The offer of service by the many thus requires a single recipient for its fulfilment and progressive exercise. This condition is sought to be attained in this world by setting up one of the entities as master over the rest of a number of them. A kind of a peace is established by unconditional submission to this improvised single supreme authority. But the world's arrangement is radically unsatisfactory in as much as no entity of this world possesses the requisite subjective nature of the true master. The irrepressible desire for domination that is found to actuate all persons in this world cannot welcome the prospect of unconditional submission even as a counsel of expediency. Such artificial arrangements are accordingly foredoomed to failure and have proved a source of even greater and deeper troubles than what they seek to prevent.

It is never possible to achieve internal harmony by an individual or a group in opposition to the nature of the entities themselves. The hankering

for domination that impels the conditioned soul on the course of his worldly activities is not conducive to the interests of the '*atman*' representing the principle of unhampered expansion. Such hankering is the perverted seeming substitute of the true instinct. The superimposition of this abnormal aptitude on the '*atman*' is effected by his incarceration in the double prison of the physical and mental bodies. These outer cases produce and keep up the delusion that they are a help and not the hindrances to the imprisoned soul's free and expanding activities. The wicked desire for domination over the entities of this world is the concomitance of this harmful subserviency of the soul to the dictates of his physical and mental envelopes.

The West is proud of its civilization. It is anxious for conferring the boon of its advanced civilization on the nations of the world. But it is not yet altogether confident of the success of such laudable mission. It has been always distrustful of the capacity of the nations for assimilating the best of the proffered civilization. But is western civilization itself a source of unmingled satisfaction to those nations who are its proud original possessors? They, indeed, possess superior material force. They are disposed to think that their superiority in brute force is evidence of their superior spiritual condition. The only

answer to this terrible self-deception is being supplied by the recent never-ending crises of the affairs of the world that have been the outcome of their short-sightedness handling by the self-conceited dominating temperament engendered in all modern peoples by their utter neglect of the spiritual issue.

Modern civilization, despite its physical and mental achievements, must appear to be terribly shallow and unsatisfactory in the estimation of those thoughtful persons who are not prepared to be contented with a record of showy results that do not contribute in any way towards the proper solution of the fundamental problems of human life. It is not sufficient to be able to decorate the physical body or to be able to manipulate the forces of physical Nature for the purposes of the physical body. Nor is it yet the perfection of human activity to be able to train the mind for the exclusive purpose of achieving these ephemeral results that have no reference to the needs of our super-mental position.

Sree Krishna Chaitanya, acting the role of a truly rational person, refused to be infatuated by the achievements of the body and mind which have a reference only to limited and temporary interests. He taught that we would be automatically relieved of all troubles if we apply our minds and bodies to the

achievement of really permanent interests. These interests cannot be the interests either of the body, or of the mind. The body and mind have a limited nature. They have very great affinity for this mundane plane. They have also a potential affinity for the soul. It should be the business of the soul to employ the body and mind in such a way that they might not lead him into limited concerns by their naturally strong affinity for the limited. The soul has to be on his guard against being betrayed by the mundane affinities of his twin casings. He can avoid being so deceived if he chooses to act for himself. Physical and mental efforts require to be directed, in the interests of the soul, on the lines of their latent spiritual affinity. The civilization of this world would be thereby provided with its proper scope for the unhampered expansion.

But for this purpose it would be necessary for individuals and groups to attain the definite spiritual vision. In other words, the soul must be roused to take an active interest in the affairs of the body and mind. The relation of the 'atman' to the mind and body in his present conditioned state will have to be reversed. The soul must be made conscious of his true nature. Philosophers and scientists have not hesitated, in theory at any rate, to deny the very existence of the 'atman' as the entity

possessing natural authority over the body and mind. As the soul is naturally interested for putting the higher and permanent interests above all temporary concerns he should pay more attention to those teachers who are in a position to enlighten him in regard to them, by ignoring the reactionary opposition of confirmed votaries of our lower nature,

Sree Viswa-Vaishnava-Raj Sabha is sending out to the West a party of preachers for carrying the Message of Sree Krishna Chaitanya to those civilised peoples. The Message tells us that the Scriptures offer the definite and detailed information about the nature and function of our inner selves and also how our 'atman' may attain the condition of his functional activity. The preachers that are being sent to carry this Message to the Western peoples are devoid of all worldly ambition. They have offered themselves voluntarily for lifelong practical schooling under the unconditional direction of those whom they recognise as being possessed of dispositions similar to their own. They are going to the West for seeking such persons ~~as part and parcel~~ of their schooling.

Those who are habituated to set all stores by the limited concerns of this world might hesitate to appreciate the motive that has led the Sabha to extend their preaching activities to the peoples

of the West who are admittedly superior to the inhabitants of this country in every respect. They may contend that the people of this country have everything to learn from and nothing to teach those more civilized peoples. The preachers who have been selected for carrying the Message of Sree Krishna Chaitanya to the civilized peoples of the West, are well-known to the theistically inclined public of this country as representing by their words and conduct the standard required of the *bona fide* preacher by the scriptures. Any person who fully offers himself to the service of the Absolute is fit to carry His Message irrespective of his worldly merits or demerits. This is so because no *bona fide* servant of the Absolute can have any ambition of setting up as an instructor on his own account. He is simply the bearer of the Message of His Divine Master. He is fully aware that the Master has the Power of making His Own Message heard through His unworthy agent if He is so willing and that nothing else can enable the proper delivery and sympathetic reception of the Divine Message.

The call to send out the preachers to the West is justifiable by every higher consideration. There can be no limiting conditions to the activities of the real servant of Krishna. The accepted servant of Krishna is not accountable to any other authority save

and except the authority of the *bona fide* servants of the Supreme Master. The *bona fide* preachers of the Word of God are guided by the Word Himself Whom they are permitted to serve. The Word is identical with Krishna, the Absolute Autocrat, and He brooks no rival.

Public opinion or any other limited mundane interest is not the source of the mandate of the preachers of the Word of God. The Word is the only Master to be served by all entities including public opinion. The service of the Word is attainable by the Causeless Grace of the Word Himself. Those, therefore, who are unduly diffident of

the success of the Gaudiya Mission to the West, may take heart from the thought that the preachers are going out on the service of the Most High for delivering the Message of their Master to His servants. They are going to the West for serving the servants of Krishna. They never pose as masters and instructors. They are tried servants of the Absolute in word and deed and they will be enabled to discharge their high duty by the Grace of their Master Whom they are accustomed to serve with a singleness of purpose by abstaining from all activities on their own account.

Sree Vyasa Puja Response

(ii)

(Substance of the speech of Editor in reply to printed addresses presented to him on 19-2-1933)

‘OBEISANCE to Sree Guru Who opened my eyes sealed with the gloom of ignorance by means of the spike of the collyrium of knowledge’.

I have nothing to say of my own. The lotus feet of my Guru have

employed me for the purpose of conveying to the world those words whom he has revealed to me in his office of bearer of the Message of the Absolute. But I am altogether unworthy. I have no linguistic attainment. The absence of

capacity for all matters is my possession. The Mercy of Godhead alone may protect such an unworthy person.

If I had any previously acquired possessions in the shape of good works I might have advanced my legitimate claims to the same. But as a matter of fact I am worthless in every way. Sree Krishna Chaitanya Deva has instructed me to be humbler than the blade of grass which is trodden by cows, asses, and other animals. He has told me to be lower than the most insignificant blade of grass. But I have not succeeded in being so.

Although as a matter of fact I am really less than the grass, although I have had the further privilege of hearing from the lips of my former Guru that I am more impious than Jagai and Madhai, lower than the lowest worms bred in offal, am the cause of lessening the virtues of those who chance to hear my name and of making one who takes my name commit an act of impiety; yet an over-weening vanity has taken possession of me. I fail to find that the whole world is engaged in the service of *Vishnu*. Many a person of this world, on noticing my aggressive wickedness, strive to put down the same. On many occasions I misappropriate a good deal of their useful time. I have so little command over the languages of mankind that it takes me a long time to make them understand a single topic of mine. Thus

I have to talk constantly and a good deal.

At times the thought strikes me that all persons are serving Hari, only I myself am left out. At other times I wonder whether the world abounds with extremely cruel persons who refuse to employ me in the service of Hari by noticing my weaknesses. Perchance there be many persons for tending my diseased body and mind. But there are very few persons who are prepared to help me in serving Hari. Fifty-nine years of my life have passed away. Numberless persons have blessed me, desiring that I may live my full sixty summers in this world. But I have not been able to serve Hari. If I would have served Hari many persons of this world would have been in a position to reciprocate and might have thereby helped me to be happy. I have failed to be humbler than the blade of grass and more forbearing than the tree. I am not able to chant the name of Hari twenty-four hours out of the twenty-four. I have to waste a good deal of time for resting myself. I often try to practise the service of Hari, but in lieu of the service of Hari the active desire for the enjoyment of the things of this world engrosses me. I am busied with the thought that the world is missing the service of Hari. But I have no attention to devote to the fact that I myself have missed altogether the

service of Hari. It is just like the needle finding fault with the sieve. This is the result of my being engrossed with entities other than Hari. My sad condition has accrued from the fact that I do not exercise my mind in every way on the subject of the service of Hari. May you take warning from my sad lot never to swerve from your devotion to discourses of the service of Hari.

Many lines of thought are current in this world. Sreemat Bhagabat declares that the Substantive Reality, Who is Indivisible Knowledge, is designated by the terms *Brahman* (the Great Nourishing Principle), *Paramatma* (the Supreme Soul) and *Bhagaban* (Possessor of all potency). The Entity Himself is Unitary Knowledge. In Indivisible Knowledge there are no dividing differences, but there is variegatedness. The Substantive Principle is One, but is being realised from three different points of view. The Entity of Non-bifurcate Knowledge does not produce different impressions of Himself. If any one imagines the Entity of the *Brahman* as being different from the Possessor of all potency, or as a limited entity, such speculation will prevent the realisation of the Entity of Indivisible Knowledge. There are many persons who are busy to reduce the Entity of *Brahman* to a principle devoid of all distinctive

features. They are anxious to saddle the *Brahman* with restrictive speculations having their reference to the unwholesomeness of the limited concrete.

The *Geeta* has the following, 'Solid, liquid, fire, air, space, mind, intelligence, ego,—these are My eight-fold mundane Potency. Know that there is My Transcendental Potency Who is quite different from these. The individual soul is of the essence of the Transcendental Potency Who upholds this mundane world'.

Here on this mundane plane we are attending to speculations regarding animate and inanimate entities. We designate inanimate entities as non-sentient or material. The thought, that in this world we are eligible for lording it over an entity that is void of animation, having a strong hold on us, an innate perverse speculative tendency to the effect that the word *Brahman* also is capable of being reduced to the same category, engulfs us in the depths of sure annihilation with the fell virulence of the tubercular disease. It is only when we are in the clutches of such deadly speculation that we are goaded thereby to postulate a *Brahman* independently of any reference of identity with *Bhagaban* and *Paramatma*. But the *Brahman* is such by His greatness and Nourishing Function. 'The Entity Who is Greatest of all' on a

comparative estimation is denoted by the conception represented by the word *Brahman*. The term *Brahman* involves the elimination of all erroneous impressions regarding the Entity. The thought that what is left out by the conception of the *Brahman* is to be retained in the conception of the *Paramatma* leads to the postulation of All-pervasiveness (*Bhuma*). The line of thought of those who conclude the world to be unreal by depending on realistic speculation derived from the gross external environment, has in view only the consideration of the outcome of our present limited perceptual experiences.

We are debarred from the view of the Substantive Entity. We are spectators of the transformation of the Potency of the Substantive Entity. We are receiving the opposite impression, due to the functioning of time. One particular thought suffers transformation by the operation of other speculative currents. Whatever is sought to be circumscribed within the limits of conception, tends to lose its entity. The process of incarceration within the four-walls of limited speculation has engendered numerous diverse mentalities in man. The following episode having reference to the perverted mentality, that has manifested itself by reason of the continued prevalence of the complementary desires

for enjoyment and abnegation of material entities, is to be found in *Srimat Bhagabatam*,—(Sree Vyasadeva) found in his pure mind, completely concentrated by the process of devotion, the Plenary Person and also *Maya* (the deluding Potency), the latter in a position of condemned dependance on Him, by whom (*Maya*) completely infatuated the individual soul, although transcendental, imagines himself to be constituted of the triple mundane quality and undergoes the unwholesome consequences of mundane activities in the state of such delusion. He saw that complete subsidence of all these evils is brought about by the realised spiritual service of the Transcendent. The great sage, thereupon, penned *Srimat Bhagabatam* in which he recorded his realisations of pure theism which had been unknown to man before and by listening to which with submissive attention the hearer is sure to experience the awakening of the aptitude of the service of the Supreme Person Sree Krishna resulting in the cessation of all sorrow, infatuation and fear.

Those who are averse to the service of Sree Krishna are liable to be overpowered with sorrow which is caused by one's addiction to entities other than Krishna. We are victimised by sorrow, delusion and fear. Godhead is not an entity to be enjoyed. So long as this fact

is not perceived there is no realisation of the nature of transcendental service (*bhakti*). Every form of the so-called service of this mundane world is contemptible. If we engage in the service of the entities of this material world we shall be spat upon by the abnegators of worldly enjoyment. If we serve dogs we are dubbed '*bhangis*'. Those who serve horses are called '*grooms*' by way of contempt. Those who give their services to skins are '*chamars*'. By serving in this manner the particular mundane entities, we incur the disapprobation of others. This misfortune has befallen us by reason of being adepts in the knowledge of little entities in default of the knowledge of the *Brahman*. But Godhead is supremely Merciful. For our sake He is pleased to cause the descent of the tidings of the realms of the fourth to infinite dimensions even to this poor world of three dimensions.

By adopting the thought of Bodhayana Rishi, Acharyya Lakshmandesika applied himself to the promulgation of his teachings regarding the spiritual and material worlds and their Divine Regulator (*Isvara*). But the Lord of the spiritual is also Lord of the inanimate. One of His potencies displays the characteristic of eternally uneclipsed cognition. Another potency offers the face of eclipsed cognition. It is this latter which prevents us from

attaining the proper, i. e., undivided, view of the Entity Himself.

The Divine Entity is Transcendent. He is located above the scope of all knowledge derived through the physical senses. That Entity alone is styled 'Divine' Who is not limited within the scope of the senses of man. That which is liable to fall a victim to the clutches of human senses is the idol, no matter whether it has the abstract or the concrete form. Such entity is a mere concoction. If we get rid of a certain measure of foolishness the whole of our ignorance is not immediately dispelled. The conception of the *Brahman* that is obtained by the process of differentiation from the conceptions of the entities of the mundane world, is a negative entity. It is a proper procedure to seek to eliminate the unwholesomeness of matter. But this is not the whole affair. It is certainly improper to maintain that the transcendental is material. But neither need we suppose that the Absolute is the *consequence* of the subsidence of mundane relativity. What we require is substantive declaration and not mere negative speculation. The Words of Sreeman Mahaprabhu, of Srimad Bhagabatam, offer this Absolute Positivism and not the conditional positivism of Auguste Comte.

The mundane world is the function of a particular potency of Godhead. That potency is located in His external

body. When our brains are stupefied by the working of the potency belonging to the external body of the Divinity we are apt to think that we might be benefited by the postulation of a theory of Divine Descent by the exercise of our animal impulses through the processes of anthropomorphism or zoomorphism.

If we choose to imagine any inanimate entity or any man to be Godhead we would be put to difficulty.

It is necessary to engage ourselves in the quest of the Transcendental Entity. He is by no means any lump of flesh which is constituted of matter.

(to be continued)

Gaudiya Society

A short but in every way most remarkable article bearing the above name has been published in the Gaudiya of April 15. The article is from the pen of Mahamahopadeshak Pandit Srijukta Ananta Vasudev Para-Vidyabhusan B. A. The present discourse is suggested by and based on the said article.

The Hindu society is organised on a professed religious basis. This is anomalous to modern thinkers. In no modern country society is without some sort of representative arrangement for regulating itself as it likes. No modern society would submit to be regulated by an unchangeable code that had its origin and application in ancient times. Modern society is also ruled more by tacit conventions and not by

any rigid codes. If the social convention is not observed by an individual he suffers from social boycott which is, however, not enforceable by any authority. But social opinion in matters of etiquette and morals has nevertheless a tremendous and tangible effect on the stubborn recalcitrant. Social opinion has nothing to do with the doctrines of religion, nor is it enforced directly or indirectly by any individual or group possessing a superior religious status. In India and most Eastern countries society is more or less under the control of classes that ultimately derive their powers from religious sanction. There are elaborate codes, which are as unchangeable and as authoritative as any doctrine of religion, for regulating the minutiae of social and individual life

and often in a manner that is not at all applicable to modern conditions.

The Hindus possess a great affection for their social organisation which they identify with the *Varnashrama* system of the scriptures. The term *Varnashrama* itself is variously explained. The more orthodox explanation is as follows. '*Varna*' means literally 'colour, quality or disposition.' '*Ashrama*' means, in this case, 'stage of life.' The *Varnashrama* system refers to classification of society on the bases of 'disposition' and 'stage of life.' The dispositions permissible within the system are four, viz., (1) that of the *Brahmana*, (2) that of the *Kshatriya*, (3) that of the *Vaisya* and (4) that of the *Sudra*. They may be rendered as (1) intellectual, (2) political, (3) industrial and (4) servitorial dispositions respectively. The 'stages' are also four, viz., (1) that of the *Brahmacharin*, (2) that of the *Grihastha*, (3) that of the *Banaprastha* and (4) that of the *Yati*. These correspond to (1) student life dedicated to the service of Godhead, from 8th to the 36th year, (2) house-holder or married life up to the 50th year, (3) life after renunciation of the world, dedicated to the service of Godhead, outside the family, and (4) life as a *sannyasin* or peripatetic teacher of religion without worldly ties. None but a *Brahmana* can be a teacher of religion.

This classification of society according to disposition and stage of life is supposed to be the precursor of the caste system of the present day. The caste system divides Hindus into a very large number of hereditary groups bearing a confusing variety of designations. The connecting link between *Varnashrama* and caste, which latter is based on the principle of heredity and exclusiveness in matters of social intercourse, is supplied by the words *Brahmana* and *Sudra* which occur in both systems. In the *Varnashrama* system the *Sudra* has no access to the scriptures either as student or teacher. He must be a dependent on a member of the three higher *Varnas*. But as classification into *Varna* and *Ashrama* was by individual disposition and stage of life and not by birth, no one was eligible for the higher grades of social life by the mere fact of high birth. The status of a woman was that of her parents, and, after marriage, of her husband.

In regard to the method of recruitment caste Hindus are under the impression, and this is the present practice in the caste system, that the *Varna* of a person was always determined by that of his parents. This would make 'disposition' identical with 'heredity'. Given that the life of every individual member of a society is strictly regulated, birth carries a very

definite cultural possibility. The life led by a *Brahmana* is distinctively on a very high level and different from those that are obligatory on the other sections. Would it be quite unreasonable under these circumstances to show a decisive preference to the children of *Brahmana* parents in settling the *Varna* of a new-born? In the codes great importance is attached to the purity of seminal descent.

But the *Varnashrama* system was nevertheless not an arrangement of the type of the castes. The specific disposition of the individual was always admitted as the real test of *Varna*. Birth in a higher grade was only a presumptive evidence of the presence of the corresponding disposition. But recruitment was distinctly of the individual and by the test of disposition alone. Even Manu, who is the favourite authority of caste Hindus, is quite explicit on this point. He says that by birth every one is a *Sudra*. It is after and in consequence of the *samskara* of *upanayana* or admission to spiritual pupilage that a boy obtains the status of the twice-born. That very word 'twice-born' shows that the first birth, which is common to all, is not the cause of the status.

Recruitment to the higher grade, i. e., to the status of the twice-born, was effected by the method of the *samskara* of *upanayana* or admission to

spiritual pupilage. What was the condition to be fulfilled for such admission? There are many texts, and not a single text that contradicts them, that the condition to be fulfilled was that of disposition. Those who possessed a natural leaning for the truth, were alone judged eligible for the study of the Scriptures (the *Veda*).

But all those who were admitted to the study of the scriptures were not *Brahmanas*. The purely intellectual section of these pupils alone was given the status of *Brahmanas*. Those among the students who devoted themselves exclusively to the quest of the Absolute Truth were the *Brahmanas*. Those who showed also an aptitude for politics were *Kshatriyas*. Those who possessed over and above their spiritual taste a natural aptitude for industrial pursuits were drafted as *Vaishyas*. All these three sections of the twice-born, however, had this in common that they possessed genuine preference for the Absolute Truth. Those who did not show such natural preference for the Absolute Truth were regarded as really insincere and disloyal and were not allowed to have an independent status within the society. They were admitted into the *Varnashrama* society on one condition, viz., that they must submit to render *personal* service to the members of the three higher groups. On this condition alone the insincere

person was permitted to be the lowest member of the society. Thus was formed the class of *Sudras*. If an insincere person refused to place himself under this regulation, he was not allowed to be a member of the *Varnashrama* society. He was treated as an alien. Such persons might be either simply outside the pale of society (*antyaja*), or might possess a positive repugnance to the *Varnashrama* system (*mlechcha*).

A person admitted to the status of the twice-born was not free to conduct himself as he liked. If a *Brahmana* did not lead the fully regulated life of a *Brahmana* as laid down in the codes he was liable to be degraded to the status of a *Sudra*, even during his life-time, along with his children. Conversely the status of a person could be improved, and would be improved on principle, if he developed decided eligibility for the higher life. Even a *Sudra* could be raised to the highest status of a *Brahmana* by the application of this principle. Manu disowns *Brahmanas* who are *Brahmanas* only by the possession of their sacrificial thread. This shows that the hereditary principle was gaining ground, from a very early period, against the better judgment of the people. As a matter of fact heredity must have always been a very strong consideration in practice. It tended to become more and more

the only consideration both in practice and theory. As soon as heredity was established as the only test of recruitment to the status of the twice-born the inducement for living up to the requirements of the higher status was necessarily weakened and gradually eliminated. The arrangement thereby degenerated into a kind of caste system. But the caste system is nevertheless not the result of the mere degeneracy of the *Varnashrama* organisation.

There must have been a violent disturbance and subsequent regrouping of society on new principles unknown to the *Varnashrama* society, by persons who might have been influenced by hazy ideas of the by-gone days. Hereditary *Brahmanas*, in reconstructing society from heterogeneous groups with barbarous manners and customs after a period of social anarchy, fashioned the caste system for meeting the new requirements of the nation. It is to this Age that the origin of the earliest of the current *Smarta* codes should be referred. These facts may also be put as follows in the vocabulary of the *Puranas*.

Brahma is the first ancestor of man and of all entities. The descendants of Brahma are *Brahmanas*. These descendants are of two orders, viz., (1) his seminal posterity and (2) his spiritual posterity. The *Rishis* prided themselves on seminal descent from

Brahma. They split up into the groups of *Kshatriya*, *Vaishya*, *Sudra*, *Antyaja*, *Mlechha*, etc., according to differences of qualities and secular occupation. The spiritual descendants of *Brahma*, instead of designating themselves by seminal descent from any particular *Rishi*-ancestor, offer to be classed by the test of individual disposition evidenced by the possession of the requisite quality and by vocational aptitude.

Gaudiya or Madhva Gaudiya society is the community of the spiritual descendants of *Brahma*. *Gaudiya* society is regulated by Sree Haribhaktivilas in consonance with *Brahma-Vidya* or transcendental knowledge, with the proviso that if the secular sciences devote themselves to the quest of the transcendent they thereby cease to be classed as secular. But otherwise there is a categorical distinction between the secular and the spiritual.

The secular *Vidya* and the regulative codes based thereon are studied and followed by the *Rishi-kula* who pride themselves on their seminal descent from *Brahma*. This society, as we have surmised above, attained its supremacy by the gradual decay of the spiritual association of *Varnashrama* system and by the complete victory of the secular out-look after a national calamity itself brought about by spiritual degeneracy. This society is regulated

by *Sankara-Gaudiya* and *Kamalakar-Raghunandan* lines of thought. Both of these lines are purely secular thought in its complimentary distinctive and constructive aspects respectively.

The Madhva Gaudiyas do not subscribe to the either line of the secular thought which dominates the *Smarta* Hindu society. Any attempt to force Madhva Gaudiyas to adopt secularism in the name of the religion of the *Vedas* and *Upanishads* is, therefore, both disingenuous as well as a grave offence against the true principles of religion.

The Madhva Gaudiya communion does not also identify itself with Madhva Society regulated by the thought which finds expression in such codes as *Sadachar-smriti*, *Chhalari Nrisimhacharyya's Smriti*, etc. The Madhva thought is undoubtedly theistic and quite distinct from and antagonistic to the secularism of *Kamalakar-Sankara*. But the Madhva Gaudiyas follow the thought of Sree Chaitanya Deva. They are by no means regulated by the codes compiled by *Raghunandan* and *Kamalakar*; nor do they subscribe fully to the codes of the Madhva school. It is only persons, who are not sufficiently well-informed about the extent and nature of the differences between the codes of the various communities, who are liable to commit the blunder of supposing them to be equally binding on all.

Sree Madhabendra Puri is the first propounder of the distinctive Madhva Gaudiya line of thought in the domain of pure theism. This is definitely traceable and is a historical fact. In the same chain are Sree Sanatana, a scion of a Karnata Madhva family, his disciple Sree Rupa, belonging to the same lineage, and also *Sree Rupa's* disciple Sree Jeeva. Madhva Gaudiyas take their stand on the spiritual thought of Sree Rupa who sprang from a Karnata Brahmana family domiciled in the country of Gauda.

The Madhva Gaudiyas have no concern with the affairs of the various castes and sects that are found now-a-days in Bengal. They have nothing to do with the secular aims and aspirations of any groups or individuals. The

history of the different contemporary castes and sects of this country is to be found in the records of the later *Puranas* and other works. These books also describe in detail the objects and methods of those organisations which are quite different from those of the Madhva Gaudiya society. But those organisations are periodically seized with a violent desire for bringing the theistic societies within the jurisdiction of codes intended for regulation of themselves. The spiritual societies are anxious not to permit the suppression of their spiritual interests by any such procedure. They stand for the unimpaired preservation at all costs of their categorical distinction against the mundane outlook on life represented by the *Smarta* codes.

Proceedings of the Thirty-ninth session of Sree Nabadwip-Dham-Pracharini Sabha

(continued from p. 314, April, 1933)

Tridandi Swami Srimad Bhakti Vivek Bharati Maharaj thanked the following gentlemen,—Sree Narasimha Brahmachari ; Sree Madangopal Brahmachari ; Pandit Sripad Nabinkrishna Paravidyalankar, Bhaktisastri, Sampra-

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Pandit Sripad Sundarananda Vidya-vinode B. A. conveyed the thanks of the Sabha to—Srijukta Bisweswar Das B.A., Srijukta Narayan Chandra Mukho-padhyaya, Srijukta Manindra Chandra Acharyya Kalakovid ; Srijukta Bonoy, Bhusan Bandyopadhyaya, Calcutta ; Srijukta Jitendra Nath Mukhopadhyaya Bhaktyashram ; Kaviraj Srijukta Syamadas Vachaspati, Calcutta ; Kaviraj Srijukta Jadunath Kaviratna ; Dr. P. Nandi M. D., Calcutta ; Dr. A Chakravarty M. N. and his wife ; Dr. Srijukta Haridas De, Homœopath ; Srijukta Hari Das Saha M.A. senior Professor of Science, Dacca Intermediate College ; Srijukta Biraj Mohan De Bhaktibhusan, Proprietor Monomohan

Press, Dacca; Srijukta Dinesh Chandra De, Proprietor Dacca Union Press; Pandit Srijukta Sachindra Chandra Chakravarty Kavya-Vyakaran-Samkhya Vedantatirtha, Sudarsan Vachaspati; Srijukta Inlubhusan Chowdhury; Srijukta Haripada Das and Srijukta Suresh Chandra Sarcar.

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Pandit Srijukta Binodebehari Brahmachari, Kritiratna offered thanks to:—Srijukta Subhabilas Das Adhicari and Srijukta Nandakishore Das Adhicari (for sincere services of Thakur Bhaktivinode Institute) ; Srijukta Nakuleswar Roy (for making an unconditional gift of the rights of the *Samadhi* of Sree Srila Gourkishore Das Gowami Maharaj) ; Srijukta Kshetra Prasad Adhicari Bhaktibhusan Srijukta

Kshetra Mohan Chakravarty alias Raj-prakash Brahmanachari (for gift of lands to Sree Purushottam Math, Puri).

His Holiness Tridandi Swami Srimad Bhakti Hridaya Bon Maharaj on behalf of the Sabha referred to the sudden demise of Hon'ble K. B. Rangaswami Aiyangar M. L. A., Member of the Council of State and Chief Trustee of the Temple of Sree Ranga Swami at Sree Rangam, as a great loss to the cause of the Mission. The deceased had listened to the discourses of the Editor at New Delhi and had promised to install the Foot-prints of Sree Gauranga in the Temple of Sree Rangam in commemoration of the visit of the Supreme Lord to that famous shrine, shortly before His departure from this world.

Mahamahopadesaka Sripad Sundaranda Vidyavinode on behalf of the Sabha in referring to the departure from this world of Srijukta Bepinbehari Mitra Vidyabhusan of Jorabagan, Calcutta said that his services to the Mission are embodied in the *Bhaktibhusan Toran* on the bank of Sree Gaurkunda at Sridham Mayapur.

Upadesaka Sripad Pranabananda Pratnavidyalankar referred to the departure from this world of Dr. Kunjabehari Jyotirbhusan of Swarupganj an old member of the Sabha.

References were made to the impending departure of Their Holinesses Srimad Teertha and Bon Maharajas

on a tour of propaganda to the Western countries. By permission of the President Sripad Yadubar Das Adhikari M.A., B.L., read an address to Their Holinesses on behalf of the devotees of Sree Chaitanya Math. His Holiness Srimad Bon Maharaj replied suitably to the address, on behalf of the preachers proceeding to England. Sriman Sambidananda Das Adhikari M.A. who is accompanying Their Holinesses, was also mentioned in the address.

Persons, who during the year have rendered services pleasing to Sree Gaurisunder, were awarded by Sridham Pracharini Sabha titles and designations expressive of devotional aptitude in appreciation of their services. The titles awarded and the names of their recipients are as follows : —

The title of Mahamahopadeshaka awarded to :—

Acharyyatrika Sripad Kunja Behari Vidyabhusan Bhagabatratin.

Sripad Ananta Vasudob Paravidyabhusan B. A.,

Sripad Sundarananda Vidyavinode
B. A.,

Sripad Narayandas Bhaktisudhakar Bhaktisastrī, Sampradayaibaibhavacharyya, M. A.

Mahopadeshaka

Sripad Aprakrita, Bhaktisaranga Goswami, Bhaktisastrī.

Sripad Yadubar Dasadhikari,

Bhaktisastrī, Sampradayaibaibhavacharyya M.A., B.L.

Sripad Nimananda Das Adhikari, Sevathirtha, Bhaktisastrī B.A., B.T.

Upadeshaka

Sripad Hayagriva Brahmachari, Bhaktisastrī.

Sripad Siddhaswarup Brahmachari, Bhaktisastrī.

Sripad Pranabananda Brahmachari, Pratnavidyalankar.

Sripad Atindranath Vordanta Vachaspati.

<i>Title</i>	<i>Recipient</i>
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Bhaktisourabh	Srijukta Bhababandhachhid Das Adhikari
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Bhaktisasanka	Jaigopal Das Adhikari
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Bhaktimangal	Gaurchandra Bandyopadhyaya
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Bhaktinidhi	Radhagovinda Das Adhikari
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Bhaktiswabhab	Ramanath Goswami
Bhaktivivriti	Nrisinhananda Brahmachari

Bhaktitula	Nandagopal Brahmachari
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Bhaktipataka	Radheshyam Brahmachari
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Bhaktituhin	Bankabehari Das Adhikari
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Bhakti lochan	Nimaidas Adhikary
Bhaktikula	Bilas Bigrha Das Adhikari

Bhaktinischaya	Revati Raman Brahmachari
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Bhaktimadhur	Mukunda Gopal Das Adhikari
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<i>Title</i>	<i>Recipient</i>	
Bhaktikushal	Beer Chandra Brahmachari	Swami Srimad Bhakti Vivek Bharati Maharaj, Tridandi Swami Srimad Bhakti Bijnan Ashram Maharaj, Tridandi Swami Srimad Bhakti Hridaya Bon Maharaj, Tridandi Swami Srimad Bhakti Prakash Aranya. Maharaj, Tridandi Swami Srimad Bhakti Sri Rup Puri Maharaj, Tridandi Swami Srimad Bhakti Swarup Parbat Maharaj, Tridandi Swami Srimad Bhakti vaibhav Sagar Maharaj, Acharyyatrika Sripad Kunja Behari Vidyabhusan, Bhagabatratna, Pandit Sripad Ananta Vasudev Paravidyabhusan, Pandit Sripad Sundarananda Para-Vidyavinode, Pandit Sripad Paramananda Brahmachari, Vidyaratna, Sampradayavaibhavacharyya, Pandit Sripad Atul Chandra Bandyopadhyaya, Bhaktisaranga Goswami, Bhaktisastri; Adhyapak Sripad Naryandas Bhaktisudhakar, Bhaktisastri, Sampradayavaibhavacharyya M. A., S. J. Yadubar Das Adhikari, Bhaktisastri, Sampradayavaibhavacharyya M. A., B. L., S. J. Radha Govinda Das Adhikari, Pandit S. J. Pranabananda Brahmachari Pratnavidyalankar, Pandit Sripad Nabhin Krishna Vidyalankar, Bhaktisastri, Sampradayavaibhavacharyya, Pandit Sripad Ram Gopal Vidyabhusan M.A., S. J. Sambidananda Adhikari, Bhaktisastri M.A., Pandit Sripad Haripada Vidyaratna M. A., B. L., S. J. Nimananda Dasadhicari B.A.G., B.T. Pandit S. J. Kishori Mohan Das Adhikari, Bhaktibandhab B. L., Sripad Bhababandhachhid Dasadhicari B. L.,
Bhaktiketani	Benoy Bhusan Bandopadhyaya	
Bhaktilalama	Radhaballabh Brajabasi	
Bhaktibodh	Dinesh Chandra De	
Brahmabarchas	Sir Devaprasad Sarvadhikari	
Bhaktibhusan	Rai Saheb Lala Dwarkanprasad	
Bhaktipradhan	Thakur Saheb Tikam Singhji	
Bhaktimartanda	Srijukta M.R. Ry. C.K. Madhusudan Rao	
Bhaktikshema	M.R. Ry. C.V. Krishna Swami Aiyar B.A.	
Bhaktilalat Oudh	Behari Lal Kapur M.A.	
Bhaktibishrambha	Rai Saheb Tarapada Roy B.A.	
Bhaktipratap	Kamini Mohan Rai Choudhury	
Bhaktivikrama	Mohini Mohan Rai Choudhury	
Bhaktikumud	Kamini Kumar Sarma Choudhury	
Bhaktiyotra	Srinibas Das	
Bhaktitilak	M.R. Ry. Y. Jagannadham B. A.	
Bhaktisuri	Nishikanta Moulik	

The anniversary meeting of the Sabha was attended by a very large number of members. Among those present were the following :—

Tridandi Swami Srimad Bhakti Pradip Teertha Maharaj, Tridandi

Retired Dr. Sj. Jogendra Nath Mukherjee, Bhaktiratna ; Sj. Sakhi Charan Roy Bhaktibijaya, Sj. Narahari Brahmachari Seba-vigraha, Sri-pad Binode Behari Brahmachari Kirtiratna, Sj. Atindra Nath Bondyopadhyaya, Vedantavachaspati, Editor "Daily Nadia Prakash"; Mahananda Brahmachari, Bhaktyaloka ; Sj. Bir-Chandra Brahmachari, Bhaktisastri ; Dr. Sj. Krishnakanti Brahmachari, Bhaktikusum, Bhaktisastri ; Sj. Nanda Gopal Brahmachari, Bhaktisastri ; Sj. Subha Bilas Dasadhicary, Sj. Aghadaman Brahmachari, Bhaktisastri ; Dr. Sj. Nagendragopal Biswas. M. B., Sj. Pratul Chandra Mitra, Jorabagan, Sj. Gopal Chandra Roy, Bhaktiratna. Sj. Nityagopal Ghosh, (Merchant.) Sj. Benoy Bhusan Bandopadhyaya. Sj. Nripendra Nath Mazumder, Sj. Biswaswar Das B. A. Head, Master, Thakur Bhakti Vinode Institute (Sreedham Mayapur), Sj. Bhudev Chandra Brahma, Bhaktisastri ; Sj. Ananta Deb Brahma, Sj. Manindra Chandra Acharyya, Kalakobid, Sj. Avidya Haran Dasadhicari, Sevavandhab, Sj. Jadunandan Dasadhicari, B. A., Sj. Satyanjan Sen, M. A., B. L. ; P. W. D. Engineer, Krishnagar. Sj. Purna Chandra Mitra, Retired Police Sub-Inspector ; Sj. Satish Chandra Banerjee, Retired Seristadar, Khulna ; Sj. Ram Chandra Das, Zeminder, Midnapore ; Dr. Sj. Ashutosh Mukherjee,

Sj. Durga Mohan Mukherjee, Sj. Brindaban Chandra Bhattacharjee (Resident of Sreedham), Sj. Suresh Chandra Bhattacharjee, Teacher, Barrackpore ; Sj. Abinash Chandra Mazumder, Sj. Amarendra Nath Biswas, Sj. Janardan Ghosh, Sj. Acharyyadas Devasarma, Sj. Jatiindra Nath Acharyya, Vidyaratna, Siddhantastri ; Sj. Bishnudas Adhicary, Sj. Pratapchandra Sasmal, Sj. Amarendra Nath Mandal, Sj. Amrita Lal Mandal Sj. Prankrishna Pariah, Bhaktisastri ; Sj. Srikrishna Sj. Pariah, Sj. Suhash Ch. Basu, Sj. Indu Bhusan Dey, Sj. Haripada Mukherjee, Sj. Satish Chandra Saha, Sj. Indu Bhusan Bose Sj. Nibaran Chandra Bhar, Sj. Narottam Dasadhicari, Bhaktisastri, Dhanbad ; Sj. Panchanandas Adhicari, Sj. Kali Pada Bose, Mr. Banerjee, Sj. Jagadish Mitra, Sj. Hrishikesh Basu, Sj. Gangacharan Das, Sj. Probodh Kumar Das Adhicari, Sj. Pyari Mohan Sen, Dr. Sj. Sashi Kanta Das Gupta, Sj. Haripada Guin, Retired Head Asst, Nadia-Collectorate ; Sj. Bamandas Basu, Sj. Brahmadas Goswami, Bhaktisastri ; Sj. Hare Krishna Das Adhicari, Sj. Jati Raj Das Adhicari, Sj. Bhujanga Bhusan Mitra, B. L., Sj. Suresh Chandra Biswas, Post Master, Sreedham Mayapur ; Sj. Ishan Prabhu Das Bhakti-Vigraha, Sj. Sarat Chandra Ghosh. Sj. Abhimanyu Das, Sj. Dhirkrishna Brahma-

chry, Sj. Joygopal Dasadhicari, Sj. Haripada Dasadhicari, Sj. Atindriya Bhaktigunakar, Upadeshak Pandit Sj. Gourdas Brahmachari Kabya-Vyakaran-Tirtha, Hd. Pandit, Thakur Bhakti Vinode Institute ; Sj. Sibendra Nath Das Gupta, B. A., Telirbagh, Munshiganj ; Sj. Pyari Mohan Brahmachari ; Sj. Swadhikaranda Brahmachari, Sj. Sujjananda Brahmachari, Sj. Suryya Narayan Pandey, Bhaktisastris and many other gentlemen.

Sree Prataparudradeva

(ii)

(Continued from P. 216, January, 1933)

KING Prataparudra enquired (from Sarbabhauma Bhattacharyya), 'Why do all of them (the newly-arrived devotees from Gauda) hurry to the residence of Chaitanya without seeing Jagannath on their way?' Bhatta said, 'It is no doubt the procedure of natural love that they are so anxious for meeting Mahaprabhu. Their plan is to meet Mahaprabhu first and then to come for the sight of Jagannath in His Company.' The King said, 'Bani-nath, the son of Bhabananda, is taking *mahaprasadam*, from the Temple of Jagannath. More than half a dozen persons are carrying the same. They are taking it to the residence of Mahaprabhu. Why is such a great quantity of *mahaprasadam* required there?' Bhatta said, 'Apprised of the coming

of the devotees they are taking the *prasadam* at a hint from the Lord.' The king asked, 'The regulation of the *Tirtha* requires the new-comer to fast and shave. Why should they take food without following those rules?' Bhatta replied, 'What you say is the function in accordance with scriptural regulations. But on the path of natural love for Godhead there is a more refined realisation of one's duty. It is the indirect command of *Iswara* that enjoins shaving and fasting. To take *prasadam* is the Direct Command of the Lord. Fasting is to be observed if there is no *mahaprasadam*. In this case there is the Command of the Lord and it is an offence to refuse the *prasadam*. Especially as Mahaprabhu Himself is serving the *prasadam* why

should they fast by foregoing so much more gain? On a former occasion the Lord brought me cooked *prasadam*. I ate the cooked food in the morning sitting in my bed. One, into whose heart He mercifully sends the loving impulse, realises his entire dependence on Krishna and gives up the functions enjoined by the *Veda* and by custom. Says the *Bhagabat*, 'When Godhead is Merciful and manifests Himself to the soul of a person the latter gives up the judgment that makes him attached to the regulations of the *Veda* and of society.'

Then the king alighted from the terrace of the Palace and sent for both Kasi Mishra and the Padichhapatra. He ordered them too to provide comfortable lodgings, sufficient *prasadam* and every facility for visiting the shrines, etc., for all the followers of the Lord who had come to meet Him, so that they might not be inconvenienced in any way. They were advised by the king to carry out every Command of the Lord and to do His Wish even on a hint without waiting for explicit orders. He dismissed them after personally instructing them in the above manner.

Kasi Mishra and Padichha made their way to the presence of the Lord, greeted His Feet and introduced themselves to all the *Vaishnavas* who had newly arrived, in a becoming manner.

They made their submission to the Feet of the Lord, praying for His Command for serving the *Vaishnavas*. They informed the Lord that they had arranged for the residence of all the devotees. They prayed for permission to provide *mahaprasadam* for all of them.

At this the Lord turned to Gopinath Acharyya, who was present, and directed him to take with him the *Vaishnavas* and show them their lodgings. Baninath was to supply *mahaprasadam* to all the *Vaishnavas*.

Kasi Mishra and Padichha then took both Gopinath and Baninath with them. They showed Gopinath all the lodgings that had been arranged for the stay of the *Vaishnavas* and made over to Baninath an ample supply of *mahaprasadam*. Baninath soon returned to the residence of the Lord with a great variety of *mahaprasadam*. Gopinath also turned up after making the lodgings ready for occupation by the devotees.

The Lord then commanded the *Vaishnavas* to repair to their lodgings. They were to have their meal in the residence of the Lord where they were to meet again after bathing in the sea. Making their obeisance to the Lord the *Vaishnavas* went to their lodgings with Gopinath Acharyya. The Lord conducted Haridas in to the flower-garden attached to His own residence and assigned him a secluded cottage there for his stay.

In the evening the devotees met the Lord again in His residence. Rai Ramananda also came. The Lord then went to the Temple of Jagannath with all His followers. He began the *Samkirtanam* in the Temple after the evening *aratrika*, in four groups to the accompaniment of eight *mridangas* and thirty-two *karatalas*. The Lord Himself danced in the centre of the performer of the *Samkirtana*. The whole of Neelachala poured into the Temple to witness the function. The Lord then circumambulated the Temple of Jagannath, dancing. The four *kirtana-sampradayas* sang the chant forming two groups, one preceding and the other following the Lord. The Lord exhibited all the eightfold *sattvika* perturbations as He danced in the midst of the *Samkirtana*. Then the Lord made the procession take its stand behind the Temple and separated the four groups, each of which now sang independently of the others. Nityananda, Advaita, Bakreswar and Sreebas were selected to be dancers in their respective groups. The Lord was simultaneously Present in all the four groups.

King Prataparudra on receiving the tidings of the great *Samkirtana* in progress in the Temple mounted the terrace of his Palace with all his people to have a sight of it. The King's heart was touched by the wonderful spectacle and his longing for meeting

the Lord exceeded all bounds. The *Samkirtana* in the Temple was performed by the Lord daily, as long as the devotees stayed at Neelachala.

The meeting of Sree Prataparudra with the Supreme Lord was brought about by gradual stages. The King in his anxiety to meet the Lord had written to Sarabhabhaua from Cuttack at the time when the Lord returned to Puri from the South. Bhattacharyya wrote back to say that he had been unable to obtain the Command of the Lord for the proposed meeting. The King wrote to Sarabhabhaua a second time requesting him to put his case before the devotees of the Lord and to seek their help in obtaining for him the Mercy of the Lord. The King wrote that it would not be possible for him to rule his kingdom if he was refused the sight of the Lord. He concluded his letter with the words that if Sree Gaurāṇḍar still continued to withhold His Mercy he had made up his mind to give up his throne, become a *yogi* and live by begging.

Bhattacharyya was filled with anxiety on receiving the King's letter and went to the devotees and told them about the King. He then showed them all the King's letter. The devotees were surprised, on perusal of the letter, by the great devotion of the King to the Feet of the Lord. But all said that the Lord would never agree to meet him and if

they spoke on behalf of the King the Lord would be grieved at such request. But Sarbabhuma pleaded the cause of the King and entreated them to request the Lord not for meeting the King but merely to submit the King's case.

Thereupon the devotees went to the Lord. But on their arrival in His Presence no one spoke, although they were fully willing to do so. The Lord said, 'What have you come to speak about? I see you wish to speak. But why do you not do so?'

Nityananda said, 'We wish to make our submission to you. We cannot rest till we speak out. But we are afraid in our minds to speak. We wish to speak nevertheless, whether it is proper or improper. The King has made up his mind to turn *yogi* if he does not meet You. He writes that he would wear the coin on his ears and turn beggar. He finds it impossible to apply his mind to the affairs of his kingdom without having a sight of You. He wishes to have the unobstructed sight of Your Beautiful Face and clasp Your Lotus Feet to his bosom.'

But although such entreaty touched the Heart of the Lord, yet outwardly He spoke cruel words. "It is then the wish of all of you to take Me to Cuttack from here and meet the King. Leaving out the spiritual point, such conduct will be condemned by the people. Not to speak of the people even Damodar will

scold. I am unable to meet the King even if it be the command of all of you. I would meet the King if Damodar says it is proper".

Damodar said, 'You are Godhead and Your Own Master. What is proper or improper is perfectly known to you. I am a most insignificant *jeeva*. How can I prescribe the rule for You? You Yourself will meet him and I shall also see the same. The King loves You. You are subdued by love. His love will make him have contact with You. Although You, being Godhead, are Absolute Autocrat, yet by Your Nature You are entirely under the power of love'.

Nityananda replied, 'Who is there to propose that You should meet the King? But it is nevertheless the peculiar nature of persons in love that they give up life if they fail to obtain the cherished object of their desire. The wives of the sacrificial *Brahmanas* are the evidence. For the sake of Krishna they gave up their lives when they were forbidden by their husbands to meet Krishna. There is a method, if You approve of the same, for saving his life even if You cannot meet him. If you have the Mercy of giving him a piece of Your outer-cloth he will live in hope on receipt of the same'.

The Lord replied, 'All of you are extremely well-advised. Do what is good.'

Thereupon Lord Nityananda begged for a piece of the Lord's outer-cloth from Govinda. 'He handed it to Sarbabhauma. Sarbabhauma sent it to the King. The King's mind was gladdened on receipt of the cloth. The King worshipped the cloth as the Lord Himself.

Ramananda Rai then came from the South and prayed to the King for permission to stay with the Lord. The King gladly ordered him to do so, and also told him about his desire to meet the Lord. 'Mahaprabhu is extraordinarily Merciful to you. Try by all means to obtain His permission for me to have a sight of Him.'

Subsequently both of them came together to Puri. Rai Ramananda now joined the Lord. Ramananda submitted at the Feet of the Lord the loving devotion of the King and mentioned the King's case whenever there was an opportunity. Ramananda had been minister of the King and was well-skilled in the art of persuasion. He softened the Mind of the Lord by his descriptions of the love that was cherished by the King towards the Lord. Meanwhile the anxiety of Prataparudra for meeting the Lord became everyday more and more intolerable. Ramananda Rai then prayed to the Lord for showing His Feet to Prataparudra.

The Lord said, 'Ramananda, speak after due consideration. Is it proper

for Me, being a *Sannyasin*, to meet the King? The begging *sannyasin* is a loser both ways by his meeting with kings. Leaving out the question of after-life, such conduct is sure to expose one to the ridicule of the people.'

Ramananda said, 'You are Godhead Himself and Your Own Master. There is no one of whom You need fear. You are not responsible to anybody.'

The Lord said, 'I am a *Sannyasin*, a member of a particular human *ashrama* (stage of regulated life). I am afraid of violating those external regulations, by My body, mind or speech. A point of ink on a white sheet of cloth cannot hide itself. Just so, the least lapse of a *Sannyasin* is sure to be commented on by all persons.'

Rai said, 'You have delivered all the sinners. 'The Lord of the Elephants', the servant of Jagannath, is devoted to You'.

The Lord said, 'The vessel full of milk becomes untouchable if but a drop of wine is put into the same. Although Prataparudra is full of all good qualities the single fact, that he bears the name of 'King', pollutes him. Yet if you desire it so very much, you may bring his son to meet Me. The *Shastras* say that 'One's own self is born as one's son'. If his son meets Me it will be the same as if he himself meets Me'.

Thereupon Rai intimated the Wish of the Lord to the King and brought

the King's son to the Lord. The King's son was possessed of a very handsome appearance, his colour being gold-blue like that of the fresh grass. He was in his budding youth. His eyes were wide, resembling lotus-petals. He was clad in yellow and wore rich ornaments on his body. He excited the recollection of Krishna in the Mind of the Lord. The Lord embraced Him under the influence of Love for Krishna. The Lord then said, 'He, indeed, is the highest devotee by whose sight the recollection of the Son of the Chief of Braja is aroused in the minds of all persons. I am most fortunate by obtaining his sight'. With these words the Lord embraced him once more.

The King's son experienced the overwhelming power of love for Krishna by the Touch of the Lord. He exhibited his loving condition by his profuse

sweating, shivering, tears, stupefaction and horripilation. He shouted the Name of Krishna, danced and wept aloud. At the sight of these wonderful exhibitions of his love, the devotees spoke in praise of his great good fortune.

The Lord then composed him and commanded him to meet Himself everyday.

Rai took his leave of the Lord and came to the King with his son. The King was filled with joy on noticing the changed behaviour of his son. On embracing his child the King was overwhelmed with love for Krishna. He realised as if he experienced the Direct Embrace of Mahaprabhu Himself.

From that day the fortunate son of of King Prataparudra was enrolled among the devotees of the Supreme Lord.

(to be continued)

Exhibitor's Address

(continued from P. 279, March 1933)

THERE is no possibility for the clear realisation of the principle of simultaneous distinctive-cum-non-different manifestation unless one learns to accept every statement in its synthe-

tic as well as analytic aspects. Those persons to whom this world, which is a product of the material energy, has been manifested, constitute, in their proper natures, the order of *jeevas*, who

do not claim any affinity with the mundane energy. If those persons engage themselves in serving activities in viewing this manifested world by means of their unfettered spiritual aptitude, they would be in the position to perceive the manifestations of the spiritual truths offered by this exhibition in the visible form.

The attempt to describe in terms of mundane vocabulary by the positive help of the mundane literatures, or to delineate the negation of the mundane to those who are attached to the subject-matter of mundane literatures, can only present the bare outline of the spiritual literature. The person proceeding towards the direction that is pointed out to him, will be thereby enabled only to experience the possible existence of the spiritual. The point where his further progress will be arrested is apt to be assumed by him as the region of the unlimited; and, under this impression, he is apt to desist from the attempt to proceed any further. In such case such an individual will devote himself to the discourses about the world fashioned by the material energy and be thereby disabled from entering the realm of the blissful activities of unclouded cognition. *Dharma* (mundane virtues), *Artha* (mundane values) and *Kama* (mundane felicity), that will be sought by him under the urge of sensuous

desire, will be procured by him as enjoyable entities. These will bar his way to the spiritual realm. If those worldly persons, who are seekers of salvation, are disposed to suppose the advance to the line of demarcation, located on the outer boundary of the phenomenal world, which just touches the fringe of active spiritual manifestations, as the realisation of their desired goal, they will miss the concrete diversity of active spiritual existence. In this position the realisation of one's affinity with the marginal potency who is void of the distinctions, such as those inhering in the entity himself, between the entity and other similar entities and between the entity and other alien entities, cannot display the activities of the spiritual atom.

The realisation of the true nature of the self is attainable by the eternal aptitude of the individual soul. The manifestation of this aptitude is brought about in the individual soul by the Divine Spiritual Power Whose Eternal Nature it is to manifest the principles of Bliss, Existence and Cognition. The followings are calculated to affect prejudicially the attainment by the individual soul of the above aptitude. The first is the attitude which regards four propositions of the *Sruti* as *Mahavakyas* (superior propositions), these being perceived to provide liberation from materialistic affinity. They are asserted as:

Mahavakyas by persons established in the *Santa rasa* (mellow quality of equanimity) in their attempt for effecting a reconciliation among the conflicting *mantrams* and for proving the applicability of all *mantrams* to the monistic meaning of the *Sruti* proposed by them. The second of the obstructive processes consists in undervaluing the three *mantrams* of the *Mundaka*, viz., '*Dva suparna*,' etc., by harbouring the selfish materialistic desire of assigning them a lower position by non-spiritual classification into high and low. These unwarrantable procedures prevent the realisation of Indivisible Knowledge as the Object of worship. Instead of His realisation they make the Object of worship Himself subject to those erroneous speculations about good and bad that constitute the mental function. They draw those who indulge in them away from the simultaneous consideration of the synthetic and analytic aspects, and by bringing down the Truth, Whom the *Vedanta* seeks to establish, to the world of material discriminations, make such persons the adepts of the undifferentiated view by the postulation of fictitious material identity between the Object of worship and His worshipper. Unless one is illumined by the Light of the Object of worship and of his worshippers of the spiritual realm, there is never wanting the opportunity for remaining

confined within the darkness called 'materiality.'

The audience may be inquisitive about my career and fitness, in connection with my servitorship of the order of the exhibitors of the spiritual kingdom. In answer to such enquiry I am in a position to state that my preceptor is the exhibitor, in his role of master of the show, of eternal devotion to the Eternal Activities of existence, cognition and bliss, in the line of apostolic succession from Sree Sanatan Gurudeva, the follower of Sree Krishna-Chaitanyadeva. Not possessing the eligibility of exhibiting in an adequate manner all the teachings of that exhibitor, I am still showing this temerity from the conviction that it is my eternal aptitude to offer my co-operation for the fulfilment of my cherished hope of obtaining the inclination for serving the Truth, by the power that is commensurate with my eligibility, on the stage of initiation into the transcendental knowledge.

The transformed enjoyable entities of this world, after they undergo assimilation by fire, are required to be given up. They then become refuse matter. They have hence been termed 'offal' or 'excrement'. I have come to know in the chain of the transmitted transcendental sound that I am but the meanest among the worms addicted to excrement and liable to be deceived

by the deluding temptations of ephemeral enjoyment, being actually less than the blade of grass. In lieu of being keeper of the store of the good luck of material affinities, I happen to be destitute of all worldly ambition. For this reason I am more insignificant than the worm bred in offal and it is certainly proper that I should realise myself to be the lowest of them all. The two Bandyopadhyayas Jagadananda and Madhabananda once set themselves to oppose the propagandist activities of Sree Gaursundar, Who is Existence Cognition and Bliss, being urged by their habitual mood of unbridled license.

Sree Nityananda is the Embodiment of perennial Bliss. Sree Thakur Haridas is bodily one with four-faced *Brahma*. He is of the most most-revered order of the eternal paraphernalia of *Vishnu*, immune from the thrall of the deluding potency, free from any ambition of being master of any entity, thoroughly versed in all Knowledge, foremost of the servants of Hari and cherishing the egoism of being the servant of the Divine Holder of Gobardhana Mount. Jagai and Madhai refused to carry out the Command of Sree Chaitanya who had commissioned Nityananda and Haridas to promulgate the same. Jagai and Madhai were habituated to the mode of thinking, which is untroubled by any considerations in favour of the principle of the

division of the people, according to their dispositions (*varna*), into *Brahmana*, *Kshatriya*, *Vaishya* and *Sudra*, and which is devoid of all moral sense and is actively disposed to mischief. Jagai and Madhai, in opposing the promulgation of the tidings of the highest universal good, resorted to the commission of the most heinous crimes of every description. Knowing myself to be more restlessly mischievous than even Jagai and Madhai, I could recognise the quality of my patience in not desisting from evil. By the grace of the lotus feet of Sree Guru I could thus have a glimpse of my real condition more impatient than even that of Jagai and Madhai. In consequence of my disillusionment I am now engaged in the attempt to establish my soul in the state of true forbearance. The success of my attempt depends upon the mercy of the inhabitants of this world afflicted with the scorching triple misery. Therefore, I should be inclined to introduce myself as a person who is without egotism and arrogance.

It is my endeavour to have the eligibility of being established in the conviction that those who, for the purpose of becoming disposed to the service of Godhead and for manifesting their real nature as possessors of such disposition, will listen to my words, will thereby suffer the total loss of all virtues. In this world those who, are

averse to the service of Godhead, are led by such aversion to achieve brittle, material, worldly prosperity by welcoming the thought of engaging in activities other than the service of Godhead. The virtues acquired by such persons will be destroyed by the guilt of their association with myself. Above every thing else I have greatest sympathy for the honour of such persons through fear that I am doing them harm. I am trying to pick up the conviction that I should tell them so in introducing myself.

Therefore, it so happens that there will be found in me the want of different kinds of ineligibility if I am judged by the test of fitness. I am ineligible for satisfying those who are actuated by any consideration other than the service of Krishna. I am wanting in eligibility for ministering to the gratification of the senses of any person. I possess no fitness for the

acquisition of merits which are the products of good works. I am engulfed in the depths of ineligibility in respect of any sort of endeavour for arrogating to myself superiority in the competitive practice of malice in this world. I am also wholly unfit for resting in the state of quietude born of the absence of such non-spiritual differences as those touching the entity itself, as those between the said entity and other entities of the same species and as between entities of one species and another, which is realised by the attainment of fulness of knowledge free from ignorance in the quest of the undifferentiated *Brahman*. Neither do I possess eligibility for that ideal of impartiality, endorsed by the judgment of the world, which is valued in speculations regarding the entity void of every potency, which is labelled *Brahman*. Therefore, my only eligibility, who am ineligible in every way, is to beg for mercy.

(to be continued)

Ourselves

Srijukta Sakhicharan Bhaktibijaya :— The Gaudiya of 25th March has published a photo of Srijukta Sakhicharan Bhaktibijaya, the well-known philanthropic merchant of Calcutta in order to familiarise the public with the personality of the donor whose offer of substantial financial support backed by his earnest representations, brought the idea of the immediate extension of the propaganda to western countries within the serious consideration of the Mission in a somewhat unexpected manner. This is hinted in the Editor's speech at the fare-well accorded by the public of Calcutta on the 18th of March to the preachers on the eve of their departure for London.

Farewell-address of the devotees of Sree Gaudiya Math :—

The farewell-address in Bengali, which was presented to the preachers of the Mission proceeding to London, by the devotees of the Gaudiya Math of Calcutta, on March 18, gives expression to the altruistic nature of the propaganda conducted by the preachers of Sree Viswa Vaishnava Raj Sabha. The Teaching of Sree Chaitanya was never intended by Himself to remain confined within the limits of India, Sree Krishna Chaitanya accepted life-long exile at Puri for impressing the necessity of change of heart on the Pandits of Nabadwip who mistook as service of Godhead their grossest addiction to the concerns of this world. The Supreme Lord was compelled to seek for support and sympathy for the cause of the Absolute Truth, which was withheld by the parochial mentality of the sophisticated teachers of Religion of the centre of scriptural studies, from the worshippers of Sree Jagannath Deva who were least infected with speculative and polytheistic ambitions. Sree Viswa-Vaishnava-Raj Sabha, in pursuance of the Method of Sree Krishna Chaitanya, are anxious to embrace so-called strangers who possess the least trace of the genuine disposition for the service of the Absolute by disowning, by their actual sincere conduct, every form of gross and subtle narrowness. Their preachers do not hold their commission from any popular, oligarchic or autocratic authority of this world for the furtherance of any other purpose.

Opening of Sree Krishna Keertana Hall of Madras Gaudiya Math :—

The key of Sree Krishna Kirtana Hall was solemnly handed over to the Editor by Mr. T. Ponirula Pillay Dharmapran, Avl., the donor, at a public meeting for the formal opening of Sree Krishna Keertana Hall held in the premises of the Madras Gaudiya Math on the 22nd March at 6 P.M. The donor, Mr. T. Ponirula Pillay Dharmapran Avl., the well-known Engineering Contractor of Madras, was very careful to state that the gift was absolutely unconditional. The foundation stone of the Hall had been laid by His Excellency Sir George Frederic Stanley, Governor of Madras, on Jan. 27, 1932. The Hall was, beautifully decorated for the occasion by Messrs. Wrenn Bennet and Co. The unique function attracted a very large and representative gathering of the citizens of Madras including an unusually high percentage of the notabilities, Judges of, the High Court, the Advocate General, Professors, Merchants and many other important personages. The speech of the Editor was brief. Unalloyed theism promulgated by Sree Krishna Chaitanya is identical with that method of approaching the personality of Godhead which instead of seeking to tamper or mutilate the Absolute Truth by crippled attempts of regulating Him, offers an absolutely clean and sincere heart in which He Himself might reveal His own Phase. Godhead can show different Manifestive Aspects of His Own as per the eligibility of the approachers. The Supreme Personality of Godhead has instigated fortunate souls to build a lecture Hall for the purpose of invoking the Transcendental sound in order to impart the true theistic views among the audience. Thanks are due to His Excellency the Governor of Madras for his kind patronage, to Mr. T. S. Ramchandra Iyer, I. C. S. for donation of a portion of the plot of the land in accordance with the desire of his illustrious father late Sir. T. Sadasiva Iyer, an ex-Justice of the Madras High Court and to Mr. T. Ponirula Pillay for his noble and unconditional gift of the Hall to the Mission. In gift like this alone for the unalloyed service of Sree Krishna, altruism reaches its purity and perfection. Rao Sahib Mr. Swaminath Pillay

had been a main factor in the accomplishment of the noble purpose of his son-in-law and deserved the thanks of the public for his sympathy and support.

Propaganda in Bombay :—Editor with a party of preachers reached Bombay from Madras on the 26th March.

On April 3, H. H. Bon Maharaj who had accompanied Editor, lectured on the Teaching of Sree Krishna Chaitanya at the Theosophical Hall, Bombay.

His Excellency Sir Frederick Hugh Sykes, Governor of Bombay, granted an interview to H. H. Tridandi Swami Srimad Bon Maharaj, at Government House, Bombay, on April 8. His Excellency expressed his great interest in the impending departure of the preachers of the Mission to England and his sympathy with the efforts of the Mission for uplifting the spiritual standard of humanity.

Editor with a large party of devotees and local helpers attended the Mole in the afternoon on April 10, to give a hearty send-off to His Holiness Srimad Tirtha Maharaj, His Holiness Srimad Bon Maharaj and Srimad Sambidananda Das M.A., Bhaktisastri preachers of Sree Viewa Vaishnava Raj Sabha, who embarked on board M. V. Victoria, bound for Genoa enroute to London.

Cuttack, Orissa :—The foundation stone of the Temple of Sree Sachchidananda Math, Cuttack Branch of Sree Chaitanya Math, was laid on March 27, at 11 A.M. by His Holiness Srimad Bodhayana Maharaj in the presence of the photo of the Editor. Dewan Bahadur Sree Krishna Mahapatra, Sriji Mana Mohan Maitra, Professor Nishikanta Sanyal M.A. and other gentlemen were present. Sriji Binodini Dasi has undertaken to bear the entire cost of the building of the Temple which is being erected on the site gifted by Sriji Chintamani Nayak.

• **Amlajorah, Burdwan** :—His Holiness Tridandi Swami Bhaktivivek Bharati Maharaj, His Holiness Tridandi Swami Srimad Bhakti Sree Rup Puri Maharaj and Upadeshak Pandit Sriji Siddhaswarup Brahmachari, Bhaktisastri, successfully conducted the annual celebration of the Prapannashrama Math on April 7, and Anniversary of the auspicious Day of Advent

of Sree Rama Chandra on April 4, Nagar Samkirtan, expositions of Srimad Bhagabatam, lantern lectures and honouring of Mahaprasadam by the assembled people formed the principal items of the functions.

Pabna :—His Holiness Srimad Bharati Maharaj is preaching at Bera and adjoining villages in the District of Pabna from April 10. Both Hindus and Mussalmans are taking great interest in the Message of the transcendental service of the Absolute due to the captivating eloquence and attractive personality of His Holiness. The Names of the following active helpers deserve respectful mention in this connection. Sriji Kamakhya Prasad Lahiri L.M.S., Sriji Basanta Kumar Dutt L.M.F., Sriji Gopal Chandra Pramanik, Zemindar and Merchant; Sriji Arjun Das, Zemindar and Merchant; Sriji Anadi Nath Sinha M.A.; Sriji Jaineswar Dutt; Mouli Belatuddin Ahmad, Talukdar; Sriji Meghraj Boid; Mirza Akarali, member Union Board; Mouli Chhabaruddin Ahmad, member Union Board and Zemindar; Sriji Sachindranath Bhowmik M.Sc.; Dr. Lalit Mohan Adhikari, Secretary Hindu Sabha; Sriji Siddheswar Dasadhikari; Sriji Sakala-Nigama-Murti Das Adhikari; Sriji Harendra Kumar Saha, and others.

Brindabanpur, Howrah :—His Holiness Srimad Nemi Maharaj lectured on *Sanatan Dharma* at the village of Brindabanpur in the District of Howrah to a large gathering of the people from 7 to 10 P. M., on April 6. His Holiness discussed many questions on religion put to him by sincere enquirers throughout his stay at the village during 5th and 6th April, to the great satisfaction of all persons.

Ganjam, Madras :—His Holiness Srimad Bhakti Prasada Bodhayan Maharaj has been preaching in different parts of Ganjam. During the month of April, His Holiness, delivered a series of lantern lectures at Berhampore town successively at Sree Lakshmi-Nrisinha Math; at the residence of Kaviraj Madhusudan Sarma; at Sree Gopinath Temple, Barabazar; at Sanubazar and at the Temple of Kedareswar. Thousands of persons are taking interest in the Teaching of Sree Chaitanyadeva.

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EDITED BY PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI Goswami Maharaj

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THE HARMONIST

OR

ŚHREE SAJJANATOSHANI

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The Spiritual Call

THE call for the service of the Absolute must not be confounded with the call for the offer of any bodily or mental function to any limited concern of this mundane existence. The continuance of the aptitude for worldliness shuts out all possibility of spiritual awakening.

It is easy to deny the existence of the soul apart from and independently of the body and mind. It is not at all easy to prove that we can be satisfied with any form of mere bodily and mental existence. The body and mind bind ourselves to this world and its concerns. The ideals and prospects of

living, which have been realised by their means up till now, have always been recognised as essentially unwholesome and trivial by the better judgment of the race. The world has always been in travail for bringing forth some ideal that is worthier than any mental concoction. This is the psychological urge of the religious quest.

Ethical thought itself, which is perceived as marking the high-water level reached by the developed conscience of the race and which certainly represents the characteristic excellence of the truly civilized man, is being felt to be inadequate, at any rate in its

current forms, and to need immediate and drastic rehabilitation. The discoveries and inventions of the physical Sciences have proved to be a source of new miseries and embarrassments of no mean order. In fact these cherished possessions of the race are to go the way of all the flesh to the refuse-heap for being replaced by very different arrangements of the same trivial stuff. Is it desirable that this periodical readjustment should cease altogether? Is it practicable to effect a permanently stable and really satisfactory ordering of the affairs of humanity on any line? The League of Nations sitting at Geneva is engaged in considering the ways and means for some sort of a stable organisation, being forced thereunto by the terrible prospect of an impending catastrophe threatening to overtake the whole race. There is no avoiding the issue under the time-honoured plea that it is insoluble.

But the perception of the difficulties of the worldly situation and the inadequacy of the remedies proposed by the official creeds for their cure, is not again the spiritual call, but only one more futile call for a fresh synthesis in the light of ever-changing human thought. It is to this familiar end that the efforts of the representatives of the Nations assembled at Geneva are being directed. The physical scientists

undoubtedly possess the lead in the councils of mankind at this present critical juncture. They believe in the practicability of ensuring the progressive (?) improvement (?) of the affairs of man, with the resources of knowledge derived from this phenomenal world by the methods of experiment and observation. Nature is the source of all ills that flesh is heir to. Nature is to be the kind mother to heal all wounds inflicted by her on her children, if they persist in enquiring of her. She can give man unmixed and lasting happiness by making him strong and wise in body and mind. She is supposed to be able even to perpetuate human life, which is the highest of boons conceivable by man.

Their recommendation is being acted upon by thinking sections of humanity with single-hearted devotion in the modern Age, with very satisfactory results on the whole. The Age has progressed by leaps and bounds towards the realisation of the promised ideal felicity. But as the goal is not a stationary one, there have always been evoked the necessary salutary (?) drawbacks for stimulating the efforts of the workers for achieving an ever-expanding happy result.

But have these brilliant scientific activities no really definable termination? Does their constructive force decisively exceed their destructive power? Is

the happiness offered by their constructive face really acceptable to the better judgment of the race? For example the sciences are multiplying luxuries and amenities. Are these valuable for their own sake, or as palliatives of an otherwise intolerable condition created by the very methods that are being recommended and fostered by the secular thought itself?

This is the enquiry on the threshold of spiritual life? The physical sciences, including the empiric philosophical systems and so-called rational interpretations of the revealed scriptures offered by empiric thought, can but promise amelioration. If the race neglects their advice, its sufferings are palpably increased in intensity and volume. It is on this observed fact that the empiric thought takes its stand. The attempt at the multiplication of so-called cures and palliatives for the manifold evils which hold out no hope of ever ceasing of their own accord, is the natural outcome of the demands of the present position.

But will the present position, after the elimination of all its so-called evils, be worth retaining at all? We are so busy with the operation of fighting the besetting evils that we have not a moment to spare for thinking out the issue to any real conclusion.

The call to spiritual living insists, at the very first moment of its real

appearance, that we must make time for reconsidering the whole position in a dispassionate mood. We must cease for the nonce to be parties to the quarrels of pedants who, in their anxiety to confine themselves to the so-called needs of the moment, dogmatically shut the door on the serious consideration of the real issue. There is absolutely no necessity for this abnormal haste and impatience.

What shall we do with this life? Shall we try to perpetuate it? Shall we try to improve it? Is it worth either perpetuation or improvement? What is this life? Is it body? Is it bodyless? Which of these should be our objective? Are not these questions very relevant? Has modern thought given its serious attention to them? Is it justified in neglecting them on principle? Should it continue to neglect them? Or should it concentrate on them exclusively?

The spiritual call proposes the last course. What is the use of one's persevering in activities that are without a clear purpose? It is an analogous, but not the identical, mood that made Descartes and Bacon pause to take stock of the whole position and suggest a consistent line of conduct for the adoption of the race. Bacon is content to suppose that life means the body and comforts of the body. The mind is found to depend for its sustenance

and nourishment, on the body. The body is tacitly adopted by him as the sole tangible basis of the whole activities of the race. He gives the decent burial to the thoughts of the deductive schools who were trying to meet the needs of this life by equivocal inferences from the words of the Bible, without caring to have a look on the world in which it was necessary for them to live and have all their present interests. The metaphysical back-ground of the frank materialism of the inductive schools is supplied by Descartes who identifies the individual with his thoughts. The extreme form of this line of speculation is to be found in such expressions of Shakespeare as, 'There is nothing good or bad. But thinking makes it so'. But Shakespeare himself doubted the truth of it when he penned, 'Our little life is rounded with a sleep.'

There is an inexplicable background to the present life. That background is located beyond our thoughts; so that if we begin with 'thought' we are committed to 'our little life' and its petty concerns which cannot satisfy us because they are really 'petty' and as such not in themselves alone worthy of man's complete personality. Thought cannot analyse itself. It cannot go beyond its own narrow limits. But thought is capable of being really aware of its insufficiency. Its inadequacy cannot, however, be supplied by

itself, although it can be ignored and denied by the exercise of its prerogative of being dishonest.

How can this inexplicable and inaccessible background of life be reached by our admittedly inadequate present resources? This is the first real question on the path of spiritual enquiry.

Therefore, the spiritual call is clearly distinguishable from the calls to worldly activities conditioned by the resources of human thought directed to the exploitation of Physical Nature, by two specific characteristics. The spiritual call recognises the inadequacy and non-finality of human thought. It recognises the unsatisfactory nature of activities under the direction of human thought, by reason of the absence of any clear acceptable purpose therein. This is the negative aspect. The positive aspect of the spiritual call involves the conviction of the necessity for the search of a worthy goal with resources other than those of human thought operating on physical Nature. It involves the assumption of the practicability of this preliminary quest with our present resources.

The revealed Scriptures express the above facts in a clearer manner in terms of concrete realisation. They declare that the Object of quest cannot be any other than the Absolute Truth in as much as our nature is essentially

rational and inquisitive. This perfects the dictum of Descartes and allows the real function and importance to human thought even in its present crippled form. The Scriptures further declare that the Absolute in His Full Manifestation is the Ultimate Reality Who is Concrete, or, in other words, that He a Person Whose Activities are also reciprocal Divine Personalities. The Concrete Absolute Truth is the proper logical equivalent of the Transcendental Active Supreme Personality. The Activity of the Supreme Person also means that He is both Male and Female i.e., Predominating and Predominated Entity. Being All-Knowledge the Supreme Person and His subservients possess the absolute initiative. The Supreme Person, Male and Female, is the Object of quest with our present inadequate resources. It is practicable to approach Him with our present utterly inadequate equipments because the initiative is taken by the Absolute Himself. The Initiative of the Absolute manifests Himself as the activities of persons subsequent to their spiritual

awakening. The Living source of all such activities is the Absolute Himself and His Eternal Paraphernalia. The Absolute manifests Himself in the Form of the Transcendental Sound on the lips of His devotees. The Transcendental Sound is, therefore, the only intelligible Means. It is not possible for any person to receive the Message of His devotee unless he is prepared to approach Him with unconditional submission that is due to the Absolute Master, Who is identical with His Message. The personality of the devotee is thus the key to the whole position. It is, therefore, incumbent on every person to seek the help of the *bona fide* devotee of the Absolute, always bearing in mind the caution that the devotee is not recognisable by any worldly tests of ability, imperfect morals, etc., but reveals his spiritual nature through his spoken words to those who are prepared to submit to the servant of the Absolute for receiving and retaining their spiritual enlightenment by his causeless grace.

An Address on the opening ceremony of Sree Krishna-Keertana Hall

MY FRIENDS,

I have great pleasure, as indeed, I deem it a great privilege and honour, to be in your midst again about a year after to open this Hall as desired by our esteemed friend Mr. T. Ponirula Pillay Dharmapran Avl., the well-known merchant of South India, who is the noble donor of this Hall to our branch Math in this Presidency town. It would not be out of place here to deal in some details with the desirability of our knowledge and association of topics essentially required as preparatory before we embark for an unknown land by completing suitably our present journey of life. There are diverse views maintained by different people of various mentalities, and the selection and acceptance of the best lie in our individual predilection by listening to the comparative merits of each.

Man claims the supreme position among the sentient objects who have got to transact with the phenomena with a future hope of a continuity of the same even after the transformation of the present tabernacle. Rationalism is associated with man and as per our demand we entertain hopes of using our

discretion in the fittest way as far as possible. We know we are dependent of entities without whom our sentientism [rational activities (?)] cannot find real display. Dependence is an inseparable element in us, though our ego is always exercising a potentia inherent in us for dispelling all discomforts of the mundane atmosphere. We are endowed with senses and the senses have no other predilections but to secure felicities in every transaction. When we take up an individual case, we find that gratification of our senses is the principal characteristic in our person. And this personality of many among us often actuates a descending mood among our co-sharers. A reconciling harmony is solicited when we actually put ourselves in difficulty in search of necessary viands. This necessitates a garner to store up all requirements for our use in future. If we prove not to be encroaching upon our friends and co-sharers we cannot live, but the impending regulations to control our senses predominate our decisions on civic principles. We find ourselves quite restricted in our movements, though non-restrictions prove to be factors of our peaceful living. We

look upon the integer for a harmonious settlement of this contending aspects of our decisions. The resort of our needs goes on discussing the merits and demerits of the situation of the very fountain-head of the phenomenal representations. When we are not satisfied with this universal demonstrative aspect as the holy shelter to supply our needs, we press on our ratiocination for the hidden object behind the exoteric manifestations. The Esoteric Fountain-head comes up before our inspection, always setting Himself free from being handicapped in the phenomenal region. So we are compelled to consider the situation of the Eternal Blissful Knowledge transcending all regions of mental speculations. This Oversoul claims to incorporate pure uncontaminated souls on His Harmonious Plane. Our mental speculations may trouble us by asking—why the principal Transcendental Object should not incorporate an all-pervading conception of both non-matter and matter, the conception of parts and the whole, and the inclusion of the two ends of specification. On the other hand the very mental speculation would lead us to rank pantheistic speculation where all sorts of phenomenal exclusions are the principal factors. As individuation is a necessary element in me, and as I find such individual situations to be the objects of our reciprocal

activities, and as they are numerous and the numerical position, experienced in our present phenomenal range, is found to be rupturous, there should be a uniting tie to cement the variegated positions, and we often jump into impersonation and dissociative ideas of relativities. The Personality of the Absolute can then only pacify the unsympathetic jealousy innate in the view of mundane persons. This would thereby lead us to the Acme of maximised Magnitude Who is free from all mundane restrictions of temporary aspects and locations in a particular limited space. Again, the phenomenal restrictive views should not be imposed on the Personality of a thoroughly Independent Integer. So the Personality of Godhead is to be approached instead of considering Him to be an accused on the dock for our sensuous inspection. We should allow Him to retain Everything His own. This method of approach is known as unalloyed theism.

The Supreme Lord Sree Krishna Chaitanya has asked all sections of the people of this world not to tamper or mutilate the Absolute Truth by their crippled attempts of regulating Him, but to approach Him with an absolutely clean and sincere heart in which will be revealed His Own Phase. He can show different Manifestive Aspects of His Own as per the eligibility of the approachers.

The Supreme Lord has mercifully disclosed the Name of the very Object of pure theism as Sree Krishna. The conception of an impersonal God, void of all attributes or all possessions of different potentia, is included in Sree Krishna, as being one of His partial Phase where all sorts of sensuous attributions are eliminated.

The Supreme Personality of Godhead has instigated fortunate souls to build a Lecture Hall for the purpose of invoking the Transcendental Sound in order to impart the true theistic views amongst the audience who happen to be present to give an aural reception to that Sound. It is the Providential will that a few from the north-east side have come to this place to take part in invoking the manifestive demonstration with the aid of noble souls who have come forward to help this cause, and I heartily thank them one and all. I take this opportunity of conveying most cordial thanks on behalf of my humble self as well as the Viswa Vaishnav Raj-Sabha to His Excellency the Governor of Madras for his associating himself with the great cause by laying the foundation stone of this Hall last year. I personally and on behalf of the Viswa Vaishnav Raj Sabha thank most sincerely Mr. T. S. Ram Chandra Iyer I. C. S., who donated so kindly and voluntarily a portion of this plot of land to our Mission for the

purpose of Sree Krishna Keertana in furtherance of the noble desire of his illustrious father late Sir T. Sadasiva Iyer, a Justice of the Madras High Court, who purchased this very portion with the noble object of giving chance to the public at large of listening to Krishna-Keertana from genuine source. He was truly a lover of Krishna both by profession and faith till the last days of his life and so he was loved by the people of this country. My blessings and thanks go also to Tridandi Swami B. H. Bon through whose sincere service and efforts was purchased the remaining portion of this plot upon which the Hall has been built, from funds collected from the purse of generous souls of this sacred land.

Mr. T. Ponirula Pillay certainly deserves equally best thanks from us all for his noble and unconditional gift of this Hall to Sree Sree Guru-Gauranga Gandharbika-Giridhari of the Sree Chaitanya Math at Sree Mayapur, Nadia, Bengal, of which this Madras Gaudiya Math is a branch. We marked his nobility when he first made quite a substantial donation for the propagating purpose of the Madras Gaudiya Math. Thence forward he has been in touch with our Math, and his inclination to serve the Supreme Godhead Sree Krishna developed gradually as Sree Krishna's Mercy descended upon him. As a result of this he readily

promised and gave all the necessary bricks for this Hall when the erection of this Hall was first contemplated and planned. But the service of Sree Krishna, when sincere, has a peculiar charm and attraction, and it encourages and draws the sincere beginner nearer to Him and to His higher and higher service gradually. Our friend T. Ponirula Pillay felt this encouragement and attraction and in course of time he came forward with full contribution for this Hall in the erection of which his engineering skill, long experience, his hard-earned money and labour, and personal supervision received their truest and highest reward. For, this gift of him has to be properly discriminated from all other gifts of the world made for mundane purposes—the purposes of body and mind, whereas this one is purely for the purpose of serving the Godhead Sree Krishna Himself, and human souls fallen from the service of the Lotus Feet of Sree Krishna. In gifts like this alone for the service of

Sree Krishna, altruism reaches its purity and perfection. Today I bless Mr. T. Ponirula Pillay with all my heart, and I am sure he will be infinitely blessed by Sree Krishna, and thanked by all people both in present and future times, as Sree Krishna Keertana that is, the chanting of the Holy Name of Krishna, will spread from this Hall far and wide in this peninsula—and farther to the wide world at present and in the days to come.

I also take this opportunity of publicly thanking all—the members of the family, friends and relations of Mr. T. Ponirula Pillay who have always encouraged him in this great service by their constant support and sympathy, and I shall fail in my duty if I do not in this connection mention particularly the name of Rao Sahib Mr. Swaminath Pillay, the noble father-in-law of Mr. T. Ponirula Pillay, whose encouragement had been a main factor in accomplishing this noble object.

SREE GAUDIYA MATH,
ROYAPETTAH, MADRAS,
March 22, 1933.

SIDDHANTA SARASWATI.

Sree Prataparudradeva

(continued from p. 346 May, 1933)

THE next event that we find mentioned in connection with Sree Prataparudradeva is when Mahaprabhu begged from Kasi Misra, Sarbabhauma and Padichha, representing the King, the favour of the King's permission for cleansing the *Gundicha* temple. They agreed to this strange request after expressing their surprise and protesting that the function was not worthy of Him. However, they proposed to supply the pitchers and broomsticks that would be necessary for the purpose. Mahaprabhu accepted this offer of help. Then Mahaprabhu with all his devotees thoroughly cleansed the *Gundicha* Temple. The Lord had the sight of Jagannath, after the period of *anabasar*, from the *Bhogamandap* as the press of the crowd made it impossible to have the view of Jagannath from behind the Garuda column as was always His reverential practice. On this occasion alone His great anxiety for the sight of Jagannath led Him to break that rule imposed by reverence.

The Supreme Lord was pleased to notice the humble service of King Prataparudra on the occasion of *Pandunijaya* when Jagannath came out of His Temple and mounted the Car

for His journey to the *Gundicha* Temple. Sree Prataparudra with his own hands swept clean the path of Jagannath with a golden broom and sprinkled the same with sandal water. This might be deemed a mean occupation for the occupant of the throne. It is this humble service that touched the Heart of Mahaprabhu and was the cause of His Mercy to Prataparudra.

The Supreme Lord in the company of all His devotees then performed His Wonderful Dance in front of the Car of Jagannath as it journeyed from the Temple to *Gundicha*. The chanters of *Sankirtana* were divided into seven groups. The Supreme Lord was simultaneously present in all these groups. This Divine Manifestation was, however, open to the view only of the inner devotees of the Lord. Sree Prataparudra had the good fortune of being favoured by the sight of this Divine Performance. The King at once informed Kasi Misra who confirmed it saying that the King was fortunate beyond measure. The King communicated the same by hints to Sarbabhauma who also admitted the truth of it. No other of the King's attendants could see it. It is only those persons,

who are favoured by the Supreme Lord, may know Him. Not even Brahma and Siva can know Him, except by His Favour. This Mercy shown to King Prataparudra is a matter that was beyond the range of perception of others, contrasted with His open refusal to grant the prayer of King for being favoured with His sight, which was known to everybody. For this reason it is never possible for any one to understand the Conduct of Sree Chaitanya. The Supreme Lord manifested all those Transcendental Pastimes that He had once displayed at *Vrindavana*, in course of His Dance in front of the Car of Jagannath. The devotees alone could recognize the same. But no one else knew. King Prataparudra, surrounded by his attendants and resting on the shoulders of Harichandan, witnessed the *Samkirtana* with rapt attention. Sreenibas at one time happened to stand in front of the king obstructing his view of the Lord. Harichandan touched Sreenibas to convey the hint that he should stand out of the line of view of the King. But Sreenibas was not aware of the touch of Harichandan, who was gently pushing him, due to his absorption in the *Samkirtana*. But as Harichandan continued his efforts Sreenibas felt it and angered by his interference he slapped Harichandan. This unintentional insult to the

companion of the sovereign made Harichandan furious and he attempted to speak to Sreenibas rude words. But King Prataparudra himself checked his retaliation observing, 'You are fortunate in as much as you have received the touch of his hand. I am not so fortunate as you. It is in reward of your excellent deeds.'

The Lord now ceased from His Wonderful Dance and commanded Swarup to sing. The song of Swarup brought about the embodied manifestation of the corresponding *rasas* in the Moods of the Lord. In this mood of loving separation the Lord Exhibited a movement as if He was about to fall to the ground, just in front of the King. Sree Prataparudra caught the Lord in his arms with the greatest reverence. The touch of the King recalled the external consciousness of the Lord. He shrank from the contact of the King and said that 'He was most unfortunate indeed, as he had to suffer the touch of a person who was sunk in worldliness.' There was none of His associates near enough to render Him help, as Nityananda appeared to be careless due to his absorption in *Samkirtana*, and Kashiswar, Govinda and others happened to be at some distance at that moment.

The angry words of the Lord made the King afraid that he had been guilty of an unpardonable offence. But

Sarabhauma told the King to banish all such doubts as the Lord was really well-pleased with him and that the Lord was merely teaching their duties to His devotees by making the King a means for this purpose. Sarabhauma also promised to inform the King a means for this purpose. Sarabhauma also promised to inform the King at the proper moment when he was to present himself before the Lord.

The Lord now pushed the Car of Jagannath with His Head from behind. This made the Car go forward at great speed to the astonishment of all beholders.

The Car of Jagannath stopped at Balagandi where every person is obliged to make his own offering of eatables to Jagannath. The broad street and the gardens on either side of the road were quickly filled with innumerable worshippers engaged in the act of offering eatables to Jagannath on the spot each by himself.

The Lord retired to a flower garden and laid Himself down for rest on the bare floor of a room inside the garden. The devotees who had taken part in the *Sankirtana* also rested under the trees of the garden.

As the Lord, absorbed in His Loving Mood, was resting in the garden, King Prataparudra presented himself there. By the advice of Sarabhauma the King had taken off his royal robes

and was clad in the simple garb of a *Vaishnava*. He came unattended. With folded hands the King sought and obtained the permission of the devotees for approaching the Lord. He then ventured to clasp the Feet of the Lord, and, as he did so, he prostrated himself on the ground.

The Lord lay on the floor with closed Eyes absorbed in love. The King tended His Feet with tact and care. The King hymned the Lord by reciting the verses of the *Rasa Pastime* from the chapter '*Jayati tehdhikam....*'. As the Lord listened to the words of the King He was pleased beyond measure. The Lord asked the King repeatedly to go on with the recital. As the King recited the verse, '*Taba kathamritam.....*', the Lord rose up and embraced the King, by the impulse of Love. The Lord said, 'You have given Me priceless treasure. I have nothing to give you in return, and so I give you only My Embrace'. So saying the Lord began to recite the same verse. The Lord repeated the verse over and over again. The bodies of both shivered and tears overflowed their eyes. That verse runs as follows, "*Those persons are the most magnanimous givers in this world who sing without stint. Thy nectarine words that are full of power, most delightful to the attending ear, dissipate the malady of separation from*

Godhead, are cherished by the loving devotees and are the life of all afflicted with the pang of separation."

As the Lord repeated the word 'bhurida' (most magnanimous giver) He embraced the King once more. The Supreme Lord seemed not to be aware who he was. His mercy had been aroused by the sight of the King's previous services. The Lord now bestowed on him, the favour of His Mercy without enquiring about him. This is a concrete instance of the great power of the Mercy of Sree Chaitanya, which fructifies without caring about eligibility of the recipient.

The Lord said, "Who are you that have done Me this good? Who have made Me drink the nectar of the Pastimes of Sree Krishna, coming here all of a sudden?" The King said, "I am the servant of. Your servant. This is my hope that You would kindly make me the servant of Your servant."

Therafter Mahaprabhu showed the King His Divine Power. The Lord forbade Him to divulge the matter to anybody else. The Lord did not give out that He recognised the King. He, of course, knew everything in His Heart, but appeared to be wholly unaware of the King's presence in His External Behaviour towards him.

The devotees praised the King on witnessing his good fortune. The King after making his prostrations

came away from the Presence of the Lord, and, with folded hands, greeted the feet of the devotees. The King then sent a great abundance of *Mahaprasadam* by Sarabhabhau, Ramananda and Baninath. The *Mahaprasadam* sent by the King filled half of the space of the garden. The Lord was very much delighted on beholding the display of such great variety of *Mahaprasadam*. The Eyes of the Lord were gladdened with the joyful sight at the thought of the pleasure with which Jagannath tasted those offerings. Then the Lord made His devotees accept to the full as much of the *Mahaprasadam* as they had capacity for. The surplus sufficed for the feeding of thousands of persons. By the command of the Lord Govinda fetched all the poor to honour the *Mahaprasadam*. The Lord watched the pastime of the feeding of the poor and destitute, instructing all who honoured the *Mahaprasadam* to say "Hari." Those poor people were over-flowed with love for Krishna-as they uttered the name of Hari. Such is the wonderful pastime of Sree Gaur-sundar.

It was now time for the Car of Jagannath to resume the journey to the *Gundicha*. But although all the *Gaudiyas* who were employed to draw the Car, pulled with their utmost strength, they failed to move the Car, and at last gave up the task as

hopeless. The King now hurried to the spot with his chief men and ordered the strongest wrestlers to draw the Car, and, when these also failed, huge elephants maddened by every provocation were harnessed to the Car and were ruthlessly goaded to put forth all their strength. Still the Car would not move an inch. On hearing of this, the Lord came thither with His devotees and watched as the maddened elephants were being goaded to pull the Car. The elephants trumpeted under excruciating pain as they pulled with all their might, but the Car remained immovable. All the spectators were now filled with a great dismay and rent the sky with their loud lamentations

Thereupon the Supreme Lord unharnessed all those elephants and handed the cables of the Car to His devotees. The Lord put His own Head to the Car and pushed from behind. The Car now moved quickly forward with the rumbling sounds of its wheels. The devotees only ran grasping the cables in their hands but had no occasion to pull, as the Car sped by itself. In their joy all the people shouted, "Glory to Jagannath". The Car reached the gate of the *Gundicha* in a moment. The people were amazed on witnessing the power of Chaitanya. The people congratulated themselves on their good fortune as they shouted in company, "Glory to

Gaura Chandra, Glory to Sree Krishna Chaitanya." Sree Prataparudra Deb with his friends and advisers was elated with love on witnessing the Glory of the Lord.

In the fifth year after His arrival at Puri the Lord decided to perform the long contemplated journey to Vrindaban by way of Gauda. He set out on the *Vijaya Dasami* Day from Puri. He was joined by Rai Ramananda at Bhabanipur and passed the first night of the journey at that place. Ramananda travelled in a *dola* and the Lord journeyed on foot. The next morning the Lord reached Bhubaneswar. Thence He came to Cuttack and had the sight of Gopala. At Cuttack the Lord accepted the invitation of a Brahmana whose name was Swapnagar. The devotees of the Lord were the guests of Ramananda. The Lord put up in his garden. After taking His meal the Lord rested under a Bakula tree in the garden.

Rai Ramananda conveyed the news to Prataparudra. The King felt a great joy on hearing of the unexpected Arrival of the Lord and hastened to meet Him. On catching sight of the Lord the King fell prostrate on the ground. Distracted with love he got up and prostrated himself over and over again. He recited hymns to the Lord. His body exhibited signs of horripilation and his eyes were full of tears. The

Lord was pleased on seeing his devotion. The Lord rose from His seat and embraced the King. The King continued to recite the hymns and made his obeisances once again. The body of the King was bathed with the tears of Mercy of the Lord. Then Ramananda, after helping the King to be composed, made him assume his seat. The Lord now bestowed His Mercy on the King without reservation. The Lord fully vouchsafed His Mercy to the King whence the Lord is designated, "Deliverer of Prataparudradeva" (*Prataparudra-santrata*). The companions of the King greeted the Feet of the Lord as the Lord bade him farewell.

On coming outside the King issued his royal commands on the spot to all the administrators (*bishayi*) throughout his kingdom, ordering them, "To build new residences in every village, to collect all necessary articles in abundance which should fill not less than half a dozen rooms at each place, personally to conduct the Lord to the resting places and to attend on Him night and day 'cane in hand' for His service. The King commissioned two of his highest officers, Harichandana and Mangaraj, to arrange everything. His commands ran as follows, 'Get a newly-built boat. Have it kept waiting at the river-side. At the point where the Lord after taking His bath

will cross over to the other side, erect a memorial column to signify that it is the greatest of all *Tirthas*. I will bathe there at all times and may I also die at that place. At Chaturdwar make the best newly-built residence. Ramananda is to be always by the side of the Lord."

The King, on being apprised of the Departure of the Lord that evening, made his queens be mounted on elephants which carried canvas chambers. They drew up in a line on the side of the road. The Lord resumed His journey in the evening with all His devotees. He bathed in the Chitrotpala river as soon as He arrived there. The queens of Prataparudra obtained the sight of the Lord at this place and made obeisance to Him. They were filled with love for Krishna by the sight of the Lord. They forthwith began to articulate the Name of Krishna and their eyes shed tears. Srila Kaviraj Goswami commenting on this event observes that "such merciful Personality is unheard-of in all the three worlds at any time, even the distant sight of Whom arouses love for Krishna."

The Lord crossed the river by boat. It was moonlit night. The Lord then came to Chaturdwar. Stopping there for that night the Lord bathed at that place next morning. Just then the *Mahaprasadam* of Jagannath arrived. By the Command of the King, *Padichha*

sent an abundance of *Mahaprasadam* everyday by many bearers. The Lord after accepting the *Mahaprasadam* with His Own resumed His journey by taking the Name of Hari. Ramananda, Mangaraj and Harichandana, these three, accompanied the Lord and were in personal attendance on the Lord for His Service. Two of the King's sons

also accompanied the Lord. The Lord dismissed the King's sons on arrival at Jajpur and took leave of Rai Ramananda at Remuna. As the Lord spoke the word of parting Rai Ramananda fell senseless on the ground. The Lord was welcomed by the royal officers on His Arrival at the frontier of the kingdom. The Lord stopped here for several days.

(to be continued)

Exhibitor's Address

(continued from p. 350 May, 1933)

I am a person who is lacking the eligibility of culling small alms, like tiny drops of honey gathered by the bee, from the opulence of ability of persons possessed of superior skill in gathering the fruits of utilitarian activities and dispelling ignorance, or possessed of desire for immoral activities or innocent worldly pleasures, or for liberation from all mundane activity. Yet there is a great variety of alms that I beg from animate entities, all of whom are full of mercy and proud of their power of work and power of knowledge. I live upon small alms like the bee. This is my nature. By

reason of this constitutional peculiarity I am eligible for culling small alms from all the container and contained entities of the world for the improvement of my body, mind and speech. Therefore, I am an object and beggar of the mercy of all of you. Being, however, unable to maintain in tact at all time the function of begging by reason of unfitness, I confess my want of eligibility also for the function of begging.

Sree Krishna-Chaitanya, the Ocean of Mercy, is the Most Magnanimous of all givers of alms. He is the Giver of Love for Krishna. He is endowed

with Eternal Unalloyed Name and Eternal Beauty. His Name is identical with the Possessor of the Name. He has manifested the complete endeavour for giving away the Unlimited Name as Sound described as Eternal, Pure, Full and Free to all animate entities in every part of the world at all time in different ways. To carry out His Command is certainly the only function of my soul, the utter futility of my endeavour for the attainment of the aptitude for His service notwithstanding. Therefore, I pray to be eligible for accepting my share of the fulness of the eternal diversity of the mood of Master and servant, Attractor and attracted, Object and offerer of worship; for endeavouring for my share in Him that facilitates my chance of being established in my own unalloyed position. I pray to be eternally established in such aptitude. I pray for all this

May the entities who are exhibited manifest their relationship with their eternal subjective nature, who are real existence-cognition-and-bliss, instead of being received as constituent parts of this phenomenal world. This is my prayer. May the external structures of the exhibits not merely attain the level of objects of enjoyment offered for the gratification of the view of their spectators. May their observers obtain an opportunity of obtaining the highest good by progressing more in

their aptitude for the unalloyed service of Godhead instead of receiving any worldly benefits. May they also afford me the same opportunity. This is my only prayer.

The degree of eligibility for the service of Godhead varies in different persons. But such eligibility is attainable by all persons. The exhibited diversities would help every person to attain the aptitude for serving those manifestations in proportion to his degree of eligibility. May the only Proprietor of the exhibited entities, Who is no other than the Son of Nanda manifested by *Vrindabana* visible in this mundane world, bestow this eligibility. May Sree Chaitanyadeva, the Bestower of Love for Krishna, confer in them the corresponding eligibility. Sree Krishna Chaitanyadeva propagated His Power in the heart of Sree Rupa, effulgent with the substantive reality, at the Dasaswamedha Ghat of Prayag. He injected the Power that arouses the cognitive aptitude by conferring the strength for getting rid of malice born of the inert condition, into ferocious wild animals, while passing through gardens of enjoyment on His way to Vrindabana. May the same Power be injected and eligibility conferred on the entities exhibited and on the faculty of vision of spectators who are liable to hold firmly the view that inert entities are

identical with the cognitive reality, and thereby show His Blessings on my service of Sree Gurn under the guidance of Sree Rupa. I also pray for the alms of Your Mercy in regard to these words of prayer uttered by the synthetic and analytic methods.

Sree Krishna Chaitanyadeva quitted His Home and resided in Sree Purushottama in the Act of exhibiting the Pastime of giving up all mundane thought. It was certainly His Purpose in taking up His residence at Sree Purushottama to cause all conditioned souls to realise in the same the considerations regarding the tasty quality of loving spiritual separation and the practicability of the attainment of the highest desideratum of mankind by such realisation. The thought of the verse of Srimad Bhagabatam, '*Ahuscha te nalinanabha.....*' represents the acme of rational judgment. The realisation of this should be the object of quest of all individual souls. The site of those Pastimes enacted at Syamantapanchaka is the original source of our Theistic Exhibition. It was in accordance with such realisation that this Exhibiton was first opened at that place for arousing the aptitude for the highest good on the occasion of the solar eclipse.

That *Bhakti* is alone the best of functions is mirrored in the emphatic statements of the books and the incom-

parably pure career of Sree Chaitanya and His beloved associates. The distinctive features of that devotional aptitude are manifested in the records of the scriptures and in the words of those exponents of the scriptures who live up to the teachings of the scriptures. For the purpose of enabling the present cognitive faculty to understand the tidings of the realm that is unknowable or knowable with very great difficulty, it is all-important to describe those transcendental activities and to provide the needful excitant by their representation by the dramatic method. For this reason it is necessary to manifest them by the method of the exhibition for remedying the disease of deluded vision. I had been submitting during the last twelve years times without number with all manner of humble supplication to all sincere helpers of the promulgation of the Heart's Desire of Bhagaban, Sree Chaitanyadeva, the supreme importance of an Exhibition for imparting sound theistic education, in order to induce them to take it up in right earnest.

The order of the psilanthropists (*prakrita sahajiyas*) on learning about my proposal regarding the organisation of an exhibition of theistic culture, tried to get up a show. But their purpose is quite different from ours. The psilanthropists never bathe in any other current of thought except

that of this universe created by the material Energy (*Prakriti*). They do not cultivate the transcendental science. They count upon the feasibility of maintaining their existence after death on the knowledge of material enjoyment possessed by man in the conditioned state. It was in order to demonstrate to the people that those who lead the spiritual life have no affinity with any mundane exhibition, that I had to translate into action the ideal of the Theistic Exhibition conceived by me. With the desire of promoting the well-being of communities who are engrossed in the pursuit of material enjoyment, I invoked the manifestation of the theistic Exhibition successively at Sridham Mayapur, Sree Gaudiya Math and during last year in the quarter of the town in which Sree Gaudiya Math is located, during the period subsequent to the Kurukshetra Exhibition.

The order of our *Gurus* helps us in the realisation of our desideratum by acting up to the requirement of spiritual thought, urged thereunto by the sense of humility. Most of them brought about the descent of the tidings of the Household of Krishna, by undergoing the hardest labour at the risk of their lives, to the plane of this world created by the deluding potency of Vishnu for the purpose of subduing the sixfold animal passions, such as lust, anger, etc., that are innate to the human race.

We are not unaware that by the process of descent to this mundane plane the view of the transcendental is liable to be missed by the external vision of men directed by the superficial cognitive faculty. But we still cherish the strong hope that all those living receptacles, in whose hearts the aptitude for service is flickering like the light of the lamp about to go out becoming once more inclined towards service and kindling with the services of moods appropriate to the spiritual variegatedness appertaining to the Name, Form, Quality, Paraphernalia and Activity of Krishna, will be established in the sphere of *Vaikuntha-Goloka* in the stage of leaving off this mortal coil. It is with this basic purpose that we are busy in providing the opportunity of making available the transcendental boon of *Vishnu* and *Vaishnavas* to the human race.

The purpose behind the organisation of the Theistic Exhibition is to make the conditioned soul be acquainted with some of the fundamental problems of human life by the complementary positive and negative methods of exposition. What is good (*sat*) condition ? What is *summum bonum* ? Wherein consists the difference between the desirable entities of this world and the highest good ? How may the sixfold divine prerogative be attained by being liberated from the sense of need in

regard to the three objectives of mundane piety, riches and objects of enjoyment? What manner of evil results from the quest of the featureless Brahman by the exclusive state that is devoid of all pomp and circumstances of the Divinity? It is necessary to produce a living interest in the right solution of these besetting problems.

It is first of all necessary to examine the current misconceptions regarding the 'good' i. e. *sat* (or the abiding or real state). In order to do so we should prepare a comparative table setting forth all the different conceptions that have been engendered in this ever-changing world in the stable principles of mind and faculty of individual judgment, together with the varying degrees of the *asat* (ephemeral) element, that appear in them. If we prepare such a comparative record we would find that there is no room for the unalloyed cognitive essence in the receptacles adulterated with active and inert mundane qualities. It is only persons who are adepts in the spiritual service of Vishnu, who can understand the difference that separates the real significance of the term *sat* (good or abiding principle) from the entity, which is a product of relative reasoning, that appears as the good (*sat*) to conditioned souls. The vocabularies of languages represented by the records written in the *Brahmi*, *Kharausti*, *Sanki*, and the other

scripts, educate us in cultures that, instead of helping us to attain the unalloyed state of the real of pure cognition only bind us to the delusions of ephemeral sound and language. These are not subjects that are fit to be learnt by *sadhus* who are full of eternal cognition and bliss. The invocation of the realisation of the true subjective nature of the entity of spiritual service (*bhakti*) among mankind, is necessary for knowing all this.

Of two friends possessing similarity of nature and purpose one is found to experience the aptitude for the enjoyment of this transitory world. He happens to notice in his friend the disposition of supplying the means of enjoyment of the self-same transitory world. This leads him to aspire after the condition of abnegation. This process is also found to involve him in the folly and undesirable hankering of losing his acquired possessions. When he finds that it is his proper function to do good to his friend, he employs himself in the office of servant of his friend. He is then in a position to understand that the purpose of acting the part of enjoyer by employing his friend as servant, is not any part of the good education. In such circumstances he is apt to regard the rendering of service to his friend as most needful from the point of view of a thoughtful observer. It is only when his

conscience, that is prone to enjoyment and acceptance of service, is touched by the service of his friend and is also made aware of those whom his friend serves as well as the instrumentals and materials by whose means he renders them his services, that he becomes acquainted with the glory of his friend. He then becomes aware that the assertive and meaningless exertions of a person, devoid of the serving aptitude for his friend, are productive of grief, infatuation and fear. This knowledge is consequent upon the realisation, in the act of performing the eternal function, that the friend is the powerful ordainer of hunger, thirst, decay, infatuation, fear and sorrow. The person who understands his friend to be the reservoir of all light, recognises him to be his friend in the tie of the serving function. *Bhakti* is that eternal and supreme function without whom the diverse forms of all other non-devotional activities cause the misapprehensions of souls, indulging in enjoyment or abnegation of mundane entities, who are apt to mistake one thing for another. *Bhakti* enables the individual soul to realise his eternal nature of the aptitude of a servant by causing him to give up the disposition of being master which is foreign to the essential nature of the soul, in order to ensure one's escape from the evil that is attendant on the state of ignorance. The egoism, that

regards oneself as master of one's own activities, as regulator of others, by making the individual soul a sojourner of the mundane world on the paths of fruitive work and empiric knowledge, prevents the performance of the function of exclusive serving devotion to the Feet of Godhead.

By assuming the role of the master of Godhead, Who is the Eternal Object of worship, to install Him as a concept having the nature of a servant, is but the invocation of sheer misfortune on the part of the individual soul. In the attainment of the highest good the unalloyed state of his service tends to become the only aptitude of the individual soul. The power of decision of a judge who is subject to childish caprice does not point to the service of Godhead. It is for this reason that Godhead condescends to serve the instructed, in the Role of the Instructor. When the individual soul, on realising his own want of purity runs after the acquisition of the same, he is liable to remain impure, because no one, who happens to be in the state of impurity, is eligible for the sight of Godhead. Sometimes, assuming himself to be pure, in lieu of seeking the knowledge of the real truth, he is busily engaged in pursuits that are pleasing to himself, under the impression that any pursuit that is pleasing to himself is thereby proved to be pure.

As the result of his attempt to foist his own impurity on Godhead, he supposes it to be on a par with the Beneficent Full Autocracy of Godhead. Knowing himself to be the seat of cruel assertive activities, the individual soul is liable to imbibe the malicious disposition by his attempt to view Godhead with his deluded material eyes.

When the *jeeva* exercises his faculty of intelligence on the form of Godhead Who is possessed of eyes resembling the Petals of Lotus flowers, and on His Glance of Mercy, he is in a position to have the sight of the Eye of the Divinity Who is Eternal, Unalloyed, Full and Free. He is then in a position to know that his own vision is defective being tainted with error, prejudice, faulty perception and the purpose to deceive. In this phenomenal world there is found current knowledge of the Name, Form, Quality and Individual Servitorship of Godhead, couched in the language of mundane spectators. But such knowledge is not included

within the limits of time and space. If one is bent upon regarding such perception to be similar to the mundane process, such perversity will prevent him from obtaining the real sight of the Entity of the Supreme Person when He chooses to descend to this mundane plane. Such deluded vision, in stead of exciting the recollection of the Eye, Ear, Nose, Tongue, Skin and Mind of the Lotus-Eyed One, would make the small mouth be only guilty of uttering big words by making the observer suppose that They are also tainted with defects similar to his own. It is then that the aversion to Godhead begins to show itself in the mal-interpretation of the scriptural text '*kapyas*' and the Supreme Person seems to be included within the category of the material. The Theistic Exhibitor cherishes the desire of unfettering such a person from the chains of the deluded vision, born of the sensuous enjoyment of the conditioned soul, for the purpose of exhibiting the distinctive character of the pure theist.

(to be continued)

Sree Vyasa Puja Response

(ii)

(continued from p. 330, May 1933)

ALL so-called knowledge of this world is knowledge born of the fleshy senses. The knowledge that is received at the University or from physical Nature, may promote greater synthesis, analysis and development of the experience of this mundane world. It is not proposed to discard the knowledge that is imparted by the Universities (literally the academies of this world). But it is proposed to ascertain the relation of Godhead with the same. To discard such knowledge is the barren form of renunciation (*falgu vairagya*). We learn this from the teaching of Srīman Mahāprabhu. *'The discarding of entities that are related to Hari by liberationist, under the misapprehension that they are mundane, is called barren abnegation.'*

The different branches of mundane knowledge are being applied in an improper way by mankind who have their faces turned away from Krishna. It is as if ornaments for the ear are being worn on the feet. It is necessary to admit the real utility of every entity. Extreme attachment to things of this world and extreme aloofness from all

worldly concerns are equally removed from the function of the servant of Godhead. The servant of Godhead should cultivate affinities with all entities on Krishna's sole account.

We are apt to suppose that name and form are bound to embarrass in every case. Such an inference is derived from mundane experience. From where have name and form come to this world? Where is their source? It is because there happen to be really name and form in that transcendental realm that the perverted reflections of those entities are cast in this world. *'From Whom all these entities have their birth, by Whom they live, to Whom they go back and in whom they enter, seek for That. That is Brahman.'*

It is forbidden to the *Brahmacharin* (one who serves the *Brahman*) to look upon any woman. But notwithstanding such injunction it is no proof of the possession of superior intelligence to jump to the conclusion that woman-kind is, therefore, wicked. The very same thought, by which woman is adjudged to be condemnable, is also equally applicable to the male. To

look upon an entity as an object of one's sensuous gratification, is to cast one's eye upon woman. It applies equally to both male and female. The entity is not condemnable. There is scope for condemnation of the disposition that makes use of the entity. The diversity of the world is not bad nor defective. But the (ephemeral) wrong use of that diversity is certainly condemnable. If the diversity of the world is to be used for the service of Godhead, it should be one's duty to accept it thankfully for the purpose.

'It often happens that we practise a habit of keeping our hands in an uplifted position and other diverse forms of asceticism. But by their means no actual result is achieved. *"If Hari is worshipped, where is the further use of ascetic practices? If Hari is not worshipped where is the use of ascetic practices in such circumstances? If Hari is Present both inside and outside, what is the use of ascetic practices? If Hari is not Present, both inside and outside, what is the use of ascetic practices?"*

If we do not serve the Eternal Entity we are guilty of making the wrong use of this insignificant human life. Whereas if we serve Godhead, the human life becomes worth living.

Krishna is the Figure of all

nectarine *rasas* (mellow tastiness). In Him there is no want of any *rasa*. The servant of Krishna is fully aware of everything regarding the other *devatas* (gods) of this world or of the series of the *Avatars* (Descending Divine Personalities) of *Vishnu*. The Self-same Krishna is served only by His devotees. That Entity is unattainable by fictitious knowledge. Those, who have had an opportunity of listening to the text of the Bhagabatam, '*Jnane prayasam udapashya.....*', know that the sight of the Transcendental Realm of Knowledge will not be available by the efforts of countless lifetimes by means of such knowledge. A disease, which is most difficult of cure, has got into its jaws the human race. In its terrible grip we are seized with the determination not to employ our body, mind and speech in the service of Godhead and are bent upon abusing our freedom of will. It is necessary to be freed from the clutches of this monster.

The inadequate, or less than full, conception of the Whole has been termed '*Brahman*' and '*Paramatman*'. The conception of '*Paramatman*' has been formed by incorporating undesirable elements by joining together truth and untruth for the satisfaction of the principle of comprehension. But it is not possible to interpolate any counterfeit entity in the Divinity.

It is not the mark of the state of liberation to be merely freed from the clutches of inconveniences. Something more is required. The conception of redemption (*mukti*) does not mean merely getting rid of untruth. We require positive accretion. It is not our final requisition merely to be freed from the inexperience and uselessness of this mundane world. Unless we have the taste for the diversity of the Transcendental Activities of the Entity, Who is full of Eternal Pastimes and Divine Activities, we are apt to be caught in the virtues and vices of the world being intoxicated with the dynamics of mundane existence. Only those who are desirous of liberation from the conditioned state are anxious to get rid of the inconveniences of this world. But it is one's duty to turn one's serious consideration to those matters in which the unconditioned souls are actively interested. So long as the conditioned state prevails the conviction of the possibility of difference of ways and means is unavoidable, due to the fact that it is not possible in the conditioned state to have any idea of the subject in whom the unconditioned souls are actually interested. Till we are freed from the clutches of this misjudgment the conditioned soul, liable to be contaminated with the fourfold defects of error, prejudice, inadequacy of sense-organs and tendency

to deceive, cannot place enough reliance on the words of the redeemed souls. Those who have arrived at the conclusion that the essential characteristic of *mukti* (liberation) is merely cessation of misery, have been betrayed into a line of thought that is prevalent in the conditioned state which exposes us to the triple miseries of this mundane world. The scope of their vision is very short, indeed. If we refrain from the active consideration of the positive diversities of the Absolute, Who is located beyond the mundane, by being misled by their words, what do we gain by such conduct? Sree Chaitanya-deva has not employed Himself in the pursuit of any thoughts that centre round the current activities of this body or mind. He has employed His Thought on the subject of the diversity appertaining to our relationships with the fullness of Entity possessed of His Eternal Body, that prevails in the real state which is located beyond both of these two bodies. We should employ our thoughts on that subject even while we are allowed to be in this world. Every rational entity is vitally interested in this matter.

It is the full realisation of bliss that should be sought after. The mere cessation of misery is not what is required. In the state of positive liberation (*mukti*) we should attain some positive entity. We should be on our guard that in our

quest for one entity we may not go after a different entity. It is necessary to perform the preparatory activities before death. It is only if the accumulated intelligence of all our friends, the concerted help of all persons, can employ themselves in the service of the servants of Godhead, that we should accept them. But we should by no means display any aptitude for carrying the burden and refuse matter of this world to the next.

Subserviency to Godhead is the only good path open to us. If we know how to work out a simple equation by the rule of three we would be in a position to understand how much normal endeavour should be made for the eternal life in proportion to what has actually been found necessary in the apparent interests of a hundred years of existence. That endeavour must be made within the short span of this life. Because it is the human life which alone is capable of yielding the *summum bonum*. If mankind is in a position to understand this simple mathematical proposition it can have no other function in this life except the quest of Krishna. It is supremely necessary for us to fully connect every activity,—to take each simple step and to draw each simple breath,—with the reference to Krishna.

The order of my preceptors has told us many things in very beautiful

language. I shall not repeat them. I would, however, state a few essential things for their acceptance. We have no other function except throwing ourselves on the protection of Godhead. We must not consider Godhead to be the care-taker of our garden. It is not our desideratum to attend only to our present day needs. Our primary duty, basic purpose, is the service of Hari. The two verses of Sree Rupa Gaswami viz, '*anasaktasya bisayan*' ... and '*prapanchikataya buddhya*' ... like the polar star point out the course to be followed by us by the negative and positive enunciation of the same. We must always walk in that path on which we shall be fully provided with the service of Krishna. May we never perform any activity being deprived of the service of the servants of Godhead. If we do not employ all secular knowledge,—history, literature, philosophy, science, the arts of war and politics,—in its proper sense, or in other words, if we do not fully connect everything with the reference to Krishna that is reduce it to the service of Godhead, it would give rise to the controversial method which would make us think that we should give up this thing, and that thing, and that it is not this and not that.

How is it possible for us to conceive of the transcendental entity with the present capacity of our senses? Srila

Rupa Goswami Prabhu has supplied the answer of the question in a very charming manner by refuting the psilanthropic views. 'Hence (i. e. being transcendental) the Name, etc., of Sree Krishna is not perceptible by the senses. He manifests Himself of His own accord on the tongue, etc., that is disposed to His service.' 'The proper enjoyment of the entities of this world by one who is unattached to them by fully connecting the same to the reference to Krishna is called the right form of renunciation.'

The very first aphorism of the Brahma Sutra is, 'thereafter this gives rise to the enquiry regarding the Brahman'. In the person who has become detached from the mundane world, who has transcended the material planes of fruitive work and empiric knowledge, there arises the enquiry regarding the Great One or the *Brahman* which sets him free from the quest of the small. Those who have not transcended the mundane plane are non-vedantists. The atheistical professors of the system of Sankhya etc., remain confined to the limiting numerical reference. The expansion of one quadrant is open to our view. Our vision fails to take in simultaneously the extended space of three quadrants. The potency that corresponds to individual souls originates from Samkarsana. If this is not understood we are landed to the ques-

tion, 'Who is to ask whom?' "*Seated on the same tree (on which sits also the Supreme Soul) the individual soul sunk (in the enjoyment of worldly entities) is subjected to sorrow due to infatuation by reason of his non-Divine nature.*"

If one supposes the Served and His servant, the *Guru* and his disciple, the self-realised soul and the neophyte, to be on a level of equality with each other, he is liable to be *sunk* in worldliness. Such a person is overtaken by sorrow, or attains the state of the Sudra. Inquisitiveness about the Brahman or the state of the Brahmana is no longer retained. It is no doubt desirable to be able to see everything with an equal eye. But such seeing does not involve the abuse of the realisation of the common nature of the worshipper and Worshipped. On that plane although there is non-difference as regards quality, there is difference as regards magnitude. In difference there is reference to non-difference, while in non-difference there is reference of high and low. '*Those persons whose intellect is lighted up with the Veda (Real Knowledge) are Pandits. Pandits see the Brahmana possessed of learning and humility, the cow, the elephant, the dog and the eater of the dog with an equal eye.* By missing the significance of the above verse if the elephant and the dog are considered as the same in the gross sense, no

consistent meaning can be made out. The equality of vision refers to the soul.

The entity which is called grief is an aptitudinal born of the state of want or destitution. "*Sugasya tadanaadara-srabanaḥ tadadhrabanaḥ suchyate hi*" (Br. Sut. 1.3.34.)

Even the very slightest deviation from the Real Truth is subject to the law of change. The view that there is a rival of Godhead—that there is a Beelzabub—is derived from aversion to Godhead. Between our words and those who are extremely vain of the empiric knowledge of the Scriptures, there flows a great Biraja river. Those who suppose that they can understand everything very well, can write correct language, can speak well, have no aptitude for hearing. The external coating alone possesses any attraction for their minds. They only gossip fictitious stories about the Brahman. They do not make any enquiry for knowing about Him.

Is the human race doomed to remain so foolish? Will it be never able to understand the tidings of the Possessor of the Triple Potency, of triquadrantal expansion? Will its stunted intellect be never expanded?

The answer to the quest for the Brahman is contained in the aphorism *Yamadyasya yatah.....*, from Whom this world has its birth, continuance and dissolution. Therefore, this world can never be false. If the world is supposed to be false then He, by the transformation of Whose Power this world has had its birth, also is proved to be false. If the reflected image is denied, the original source of the image is also subjected to hostile attack. There is no unwholesomeness in the original substance, but there is unwholesomeness in the shadow. This is all the difference. The Ultimate Entity is born in Mathura. He abides in Vrindavana. Whereas when the separation to Mathura begins, there ensues the exquisite state of the love-lorn maiden. In the Divine Realm of Dvaraka there prevails the Manifestation of Majesty. In Pravasa there is the Pastime of Disappearance. At the point where the intellectualism of man terminates, foolish persons are declaring that the Transcendental Activity also terminates. Leela (Transcendental Activity) is never ended. That Activity goes on at all time in the form of the circle of light traced by a revolving point of fire.

Gaudiya Math Propaganda in Europe

Extract from the letters of the preachers

[The party of preachers of Sree Visva Vaishnava Raj Sabha consisting of Tridandiswami B. P. Tirtha, Tridandiswami B. H. Bon and Sm. Sambidananda Das M. A., started on 10-4-33 in the afternoon from Bombay on board M. V. Victoria.]

Letter of Tridandiswami B. P. Tirtha of 26-4-33.

We reached Dover at 6-30 P. M. on 22-4-33 via Genoa. Victoria station, London was reached by an hour and a half's journey from

Arrival in London Dover. We bowed down our heads to the Lotus Feet of Sreegurudeva on alighting at the Victoria Station.

Tridandiswami B. H. Bon at once sent a wire of our safe arrival in London. We put up at night at the Indian Students' Union Hostel, 112 Gower Street. All letters are to be addressed without the words 'His Holiness'.

After a good deal of search we got suitable accommodation though not quite comfortable on 24th evening (£2-10s a week) at 9 Torrington Square, London W. C. 1.

On the 25th we met the Secretary of the Friends' Society in London and Mr. Shastri of Madras, Sans. Mss. antiquarian. We are handicapped for non-arrival of luggages from Genoa. Cotton clothes are of no use now. We shall have warm clothes in no time. Today is a fine sunny day or rather a gala day for the English people, the first such day since our arrival.

Letter of Tridandiswami B. H. Bon of 26-4-33

Our letters will be sent to Calcutta as His Divine Grace' whereabouts are not known to us.

We reached London on 22-4-33 at 8 in the evening. The sun sets at 8 P. M., but darkness

is felt at 8-30 P. M. Indian Students' Union is managed by Indian Y. M. C. A. We stayed here for two nights. We shifted to 9 Torrington Square on the 24th. We have been cooking for ourselves.

Prof. Rolan Penrose, an Englishman, whom we met on the M. V. Victoria gave us two letters for London and two for Paris.

Acquaintance on Board. We have seen the two London gentlemen. One of them Mr. J. Harvey Theobald is an old man of 70 and very learned. I saw him on 25-4 with Tridandiswami B. P. Tirtha at the 'Friends' House' of the Quackers. He introduced us to Mr. John P. Fletcher, Secretary, London centre of the Friends' Service Council, an elderly gentleman. I talked to him for about 30 minutes. He promised to arrange some meetings for us in the Quackers' Association. All the introductions are in the big trunks which have not arrived yet. We expect them on 28-4-33. It will take 15 days' time before I may begin to meet people by appointment. It is now cold as at Ooty; but the local people say it is the hottest time of the year. Kindly ask our friends not to write "His Holiness", as both Catholic and Protestants will be offended.

Letter of Tridandiswami B. H. Bon of 5-5-33 :—

His Divine Grace' letter by Air Mail was received on 4-5-33 This is a land of too much formality and etiquette. Our ordinary wearing cloth is smiled at by ladies and gents on the streets. I have seen Mr. Fletcher of the 'Friends' House'. The letters from ** were very useful. Mr. F. H. Browne C. I. E., of the "Times" was informed by ** of our coming to London. He received me yesterday. Mr.

Frederick Grubb, an old and highly educated gentleman introduced by * * was also awaiting our arrival in London. He will think out in what practical way he can assist us. The Editor "Central News" introduced by * * has already taken up our cause and news have been sent to all papers and it is circulating like fire. I have also seen news Editor of Reuter. He has shorthanded our talk with him and it will be sent down to all papers. Editor, 'Daily Express' was very much interested to talk to us. They have taken our photos and these will be out shortly. Editor, 'Manchester Guardian' wants me to wait for 15 days for arrival of their Eastern news Editor who is now away from London. I expect to see Editors of Free Press of India, Morning Post, Evening News, Daily News, Evening Standard and others. Reporters have already begun to question me on several points. Yesterday I have written to Sir Windlater Stewart, India Office. I shall see Sir Samuel Hoare and Mr. Butler. On Tuesday the 25-4-33 Tridandiswami B. P. Tirtha delivered a short speech of twenty minutes at the Indian Students' Union—discussion group. There were twenty Indian students and two English ladies. The lecture was quite good. It was on 'the Message of the Supreme Lord'. As usual in this country questions begin to flow in torrents after the speech. I was desired by Tridandi Swami B. P. Tirtha to conduct the questions.

I go out at 9 A. M., and return at 1 P. M. At 3 P. M., I again go out and return at 8-30 in the afternoon. Now the sun sets at 9-30 P. M., in June it will set at 10-24 P. M. We finish our dinner at 9 P. M., and then write letters. I go to bed at 12 and rise at 6-30. I read papers at night and early morning. I can tell my beads of the Holy Name for some time in the morning.

Just now (5-5-33) I receive two introductory letters to Colonel Sir Francis Younghusband, K. C. S. I., K. C. I. E., one of the most learned religious men in the eyes of the London public and to Sir B. Denison Ross, C. I. E., Director of School of Oriental Studies, London University. *D. L. T. received at Bombay on 7-5-33.*

We have invited hundred to tea, speaking on 'Gaudiya Mission', 39 Drayton Gardens, S. Kensington, London, S. W. 10. *Letter of Tridandiswami B. H. Bon to Vasudev Prabhu of 11-5-33.*

I am no more scared at on the streets. The Press Reporters are bent on finding out our personal life and create a story of that. They want to know what the speaker himself has realised and to say of himself.

Letter of Tridandiswami B. P. Tirtha of 12-5-33. from 39 Drayton Gardens.

Landlord and Landlady are always kind to us in teaching English etiquette and formalities whenever we express our desire to learn. Here manner maketh a man.

Letter of Tridandiswami B. H. Bon 12-5-33

39, Drayton Gardens, South Kensington, London, S. W. 10., was occupied on 10-5-33.

I was invited to tea at Mr. and Mrs. Grubb's on Sunday the 7th inst. at 4 P. M. Sir Alladi Krishna

Swami, Advocate General was also one among others. We two were on the same table with Mr. Grubb, our host. The same day there was a huge procession to Hyde Park of the Labour Party. Prominent members of the Parliament (Labour) spoke brilliantly. We were present naturally with all prominence. Several came forward and we had to answer such questions as 'Why we worship trees?—hills?—many Gods? What happens after death? What is ghost? etc.' Lt. Colonel Seymour gave me the address where we are living. We are now exclusively alone. We are staying with Mr.

and Mrs. Bellham who are Godfearing people. Mr. Bellham is serving in the Government. I was invited to a lecture at Caxton Hall on 9.5.33 when Sir John Thompson, K. C. S. I., K. C. I. E.

spoke and the Most Hon'ble the Marquess of Reading, G. C. B., G. C. S. I., G. C. I. E., G. C. V. O., presided. The meeting was organised by East India Association of the Conservative Party. On the proposal of Mr. F. H. Browne, C. I. E., of the Times and General Secretary of the Association I have been accepted as a member. I shall be allowed to give remarks and views at the next meeting on 1st June, on the speech of the main speaker. The season in London ends in July and re-opens in October. This season is fully engaged. Mr. Browne may try to give me earliest chance in October to be the main speaker at Caxton Hall. On the 10th I interviewed Sir Findlater Stewart at India Office by

Meeting Sir
Findlater
Stewart

appointment. I had a very lively talk most freely for 40 minutes. I told him of the religious tolerance of the British Crown and explained how a loving relationship must be maintained between the Crown and religious people. In India in early days the King was to protect and support religious men who in their turn were to pray for the safety of the throne. Sir Findlater was much satisfied. He questioned me about our Mission's activities and lastly asked me what he could do for us. I asked him for our paying homage to Their Majesties on behalf of the Mission and to the Prince of Wales, to deliver lectures in Parliament and in the different Universities. He said he would consult with Sir Samuel and do his best to help us in several ways. I have sent my letters to Sir Samuel, Mr. Henry Wheeler, Sir Charles Tegart and Lord Irwin. It will take me at least six months to see all those to whom I have letters. They are again

introducing me to their friends. On Sunday next I shall see Mr. H. L. S. Polak, Solicitor, at tea being invited. I am thinking of inviting those whom I have already seen. Back date for return invitation is unmannerly. Sambit has taken his admission today for Doctorate and paid £21. Sambit is daily cooking ~~for us~~. In the day we take rice, *dal* and potatoes. In the night we have milk, bread and a curry. This is all that we have as our food. The news agencies are giving full attention to us. During the last week the following papers have published about us : —

1. Times—Heading "A Hindu Mission".
2. Belfast Telegraph—"Hindu Leader with another religion arriving in London with flowing robes introduced by Viceroy".
3. Yorkshire Herald—"The New Religion of Unalloyed Devotion".
4. Irish Daily Telegraph—"Another Hindu Religion".
5. Yorkshire Evening News—"Hindu spreads Gospel of Love".
6. Jersey Morning News—"New Religion comes in London".
7. Sports General—"Hindu Leader brings a new Religion. Unalloyed Devotion and human Love creed founded 1486".
8. Daily Express—"Indian Mystic Monk to lecture in England".

Early this week we expect many more papers publishing news about us.

Philosophy will not appeal to them very much at the beginning. We must create interest in the public first. We have not yet received the books from Bombay. I have got receipt of the despatch of Sree Krishna Chaitanya from Bombay ; the books will reach by S.S. Mandola, in which many delegates for the Economic Conference are coming. In addressing letters to us, particularly registered letters, wires and money orders, kindly instruct not to write "His

Holiness" or "Bon Maharaj". We will not be given delivery of things and money in that case. Our name in wires or letters must correspond with the name in passports. It is, "Tridandi Swami B. H. Bon" or "Tridandi

Swami Bhakti Hriday Bon" and not "Maharaj"
Letter of Sambidananda dated 12.5.33 :—

* * * * The climate changes several times even in a day.

(to be continued)



Ourselves

Bankura :—Upadeshak Pandit Sripad Siddha Swarnp Brahmachary with a party of devotees reached Bankura on April 19. Brahmachariji expounded the narrative of Sree Prahlad Maharaj during April 19 to 21 at the residence of Sj. Debendra Lal Datta and Sj. Annada Prasad Dutta. He expounded the career of Maharaj Ambarish at the residence of Sj. Kumud Krishna Bandopadhyaya, Govt. Pleader, on April 22. On April 23 he addressed a large gathering of people at the local Marwari Dharmasala on the subject of 'the Duty of Human Life'. On April 24 Brahmachariji expounded the episode of the nine *Yogendras* at the residence of Sj. Purna Chandra Mukhopadhyaya, M. A. On April 25 Brahmachariji explained from Srimad Bhagabatam the answer to the question, "What is the means of the attainment of the *summum bonum* by individual soul" at the residence of Sj. Kali Pada Sarkar, M. A., Retired Inspector of Schools.

Bombay :—His Holiness Tridandiswami Srimad Bhakti Sarbaswa Giri Maharaj expounded the narrative of Sri Nrsinghadev on April 25, at the residence of Mr. Bahurao Selveker, Hornby Road, Bombay.

Gaudiya Math office was opened at Bombay on May 1, near the Babulnath Road.

His Holiness Tridandiswami Srimad Bhakti Rakshak Sridhar Maharaj spoke on 'Function of individual souls' at the lecture hall of the Saraswata Brahman Samaj, Bombay on May 13.

His Holiness Tridandiswami Srimad Bhakti Rakshak Sridhar Maharaj, His Holiness Tridandi-

swami Srimad Bhakti Swarnp Parbat Maharaj, Mahopadeshak Pandit Atul Chandra Bandopadhyaya, Bhaktisuranga Goswami, Bhaktisastri, Mahamahopadeshak, Acharyya, Professor Sripad Nishi Kanta Sanyal, M. A., Mahamahopadeshak Pandit Sripad Ananta Vasudev, Paravidyabhushan, B. A., Acharyya Sripad Paramananda, Vidyaratna, Mahopadeshak, Acharyya, Professor Sripad Jadubhar Das, Bhaktisastri, M. A. B. L., and other devotees performed the *kirtana* of panchatattwa and Sri Hari Nama *Mahamanttra* on May 15, at the famous temple of Babulnath Siva in the town of Bombay.

Extract from the Bombay Chronicle, Bombay, May 15, 1933

Gaudiya Math in Bombay

The public are already aware of the arrival in Bombay of His Divine Grace Paramahansa Sreelela Bhakti Siddhanta Saraswati Goswami Maharaj, President of Sree Viswa Vaishnava Raj Sabha and Acharyya of the unalloyed Gaudiya Vaishnav Community, in connection with the despatch of a party of Gaudiya Missionaries for preaching the Religion of Transcendental Love to the Countries of the West.

His Divine Grace is now staying at Jangoo Vill on the Babul Nath Road, close to the Babul Nath Temple, with a large party of learned preachers with the intention of establishing a permanent propagand centre in Bombay City. The Bombay Gaudiya Math will serve as the head-quarters of the Mission in Western India.

The Message of Sree Krishna Chaitanya has

continued to be misunderstood and misrepresented by many of his so-called followers during the last two hundred years. This has given rise to a number of sects within the Gaudiya Vaishnava Communion which profess views, on the alleged authority of Sree Krishna Chaitanya, that are diametrically opposed to His actual teachings. It is the purpose of His Divine Grace to enlighten all persons, irrespective of caste, creed or colour, in regard to the true principles of unalloyed devotion taught by Sree Krishna Chaitanya.

His Divine Grace is inviting the co-operation of all honest servants of Sree Krishna for carrying out this Heart's Desire of Sree Krishna Chaitanya on the lines chalked out by Sree Rupa who was authorised by Sree Krishna Chaitanya to give to the world the message of unalloyed devotion taught by Sree Krishna Chaitanya. His Divine Grace has been joined by hundreds of self-dedicated souls who have renounced the world for carrying the message of Divine Love to all parts of the world by acting up to their preaching.

The expanding activities of Sree Viswa Vaishnava Raj Sabha are represented by the establishment of over forty Maths, i. e. permanent centres of propaganda, in all parts of India. The Sabha is running six journals in different languages and is regularly editing and publishing the priceless works of the immense Gaudiya Vaishnava Literature from its own printing presses. It also employs organised parties of preachers under the lead of trained Parabrajaka Sannyasins who approach all persons in their homes in order to inform them regarding the object and method of the propaganda by discourses, readings and exposition of devotional scriptures, and address public gatherings of the people from the platform by constantly travelling through all parts of the country.

His Divine Grace is always accessible to all honest inquirers. His Divine Grace gives His regular discourses from 4 P. M. to 8 P. M. every day. The preachers of the mission are available for addressing public meetings and for giving discourses and expositions, on the invitation of the public. These functions are undertaken by them without any pecuniary remuneration.

Preachers of the Mission arrived in London :—His Holiness Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj, His Holiness Tridandiswami Srimad Bhakti Hridaya Bon Maharaj and Sriman Sambidananda Das Adhicary, Bhakti-sastri, M.A., preachers of Sri Viswa Vaishnav Raj Sabha reached London on April 22.

His Holiness Tridandiswami Srimad Bhakti Pradip Tirtha Maharaj delivered a short discourse on the Message of the Supreme Lord at the Indian Students' Union, 12 Gower Street, London on May 2.

London office of the Gaudiya Math was opened on May 10, at 39 Drayton Gardens, South Kensington, S. W. 10.

Faridpore :—His Holiness Tridandiswami Srimad Bhakti Vivek Bharati Maharaj expounded Srimad Bhagavatam on April 25, at the residence of S. Mahendra Nath Saha, Zemindar at Pancharia in the District of Faridpore.

Madras :—His Holiness Tridandiswami Srimad Bhakti Rakshak Sridhar Maharaj conducted a *Sankirtan* procession along the streets of Sri Perembadur, Madras, on April 30 and duly circumambulated the holy temple of Sri Ramanujacharyya. His Holiness had a long discourse with Srijit Ram Das Bhattacharyya M.A., B.T., resident of the local Sanskrit College, who was convinced of the super-excellent of the chanting of the Holy Nama promulgated by Sri Krishna Chaitanya.

Sree Gaudiya Math, Calcutta :—His Holiness Tridandiswami Srimad Bhakti Vilas Gavastinemi Maharaj delivered an interesting discourse on the Teaching of Gita at the Lecture Hall of Sree Gaudiya Math, Calcutta, on May 6. Swamiji Maharaj spoke for an hour and a half on Sree Rai Ramananda at the same place on May 14.

Departure :—Disappearance of Sripad Akinchan Dasadhicary took place at 5 A. M., on April 18 at the Gaudiya Math, Calcutta. He was living at the Math in his old days, serving the Math with zeal and devotion to the last moment of his life. His separation is felt by all devotees.

Maths associated with Shree Viswa Vaishnava Raja Sabha :

(1) Shree Chattanya Math, (2) Kazir Samadhi-Pat, (3) Sreebas-Angana, (4) Shree Advaita-Bhavana, (5) Shree Mayapur-Yogapith, (6) Swananda Sukhada Kunja, (7) Shree Gaur Gadadhar Math, (8) Modadruma Chhatra, (9) Shree Bhagabat Asana, (10) Shree Purushottama Math, (11) Shree Ahma Gaudiya Math, (12) Shree Sachchidananda Math, (13) Shree Gaudiya Math. Calcutta (14) Gaudiya Math: Delhi (15) Shree Madhwa Gaudiya Math, (16) Shree Gopaljiu Math, (17) Shree Gadai auranga Math, (18) Shree Krishna Chaitanya Math, (19) Shree Sanatan Gaudiya Math, (20) Shree Bhagabat Janananda Math, (21) Amlajora Prapannasram Math (22) Shree Paramahansa Math, (23) Shree Vyas Gaudiya Math, (24) Shree Chaitanya Gaudiya Math, (25) Shree Ekayan Math, (26) Shree Rupa Gaudiya Math, (27) Brahmanpara Propannasram, (28) Shree Prapannasram, (29) Shree Jagannath Gaudiya Math, Mymensingh, (30) Gaudiya Math: Madras (31) Shree Ramananda Gaudiya Math (32) Tridandi Gaudiya Math, (33) Dwadasha Gopal Path. (34) Saraswata Gaudiya Math, Hordwor (35) Bombay Gaudiya Math office, Bombay. (36) London Gaudiya Math office, London.

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